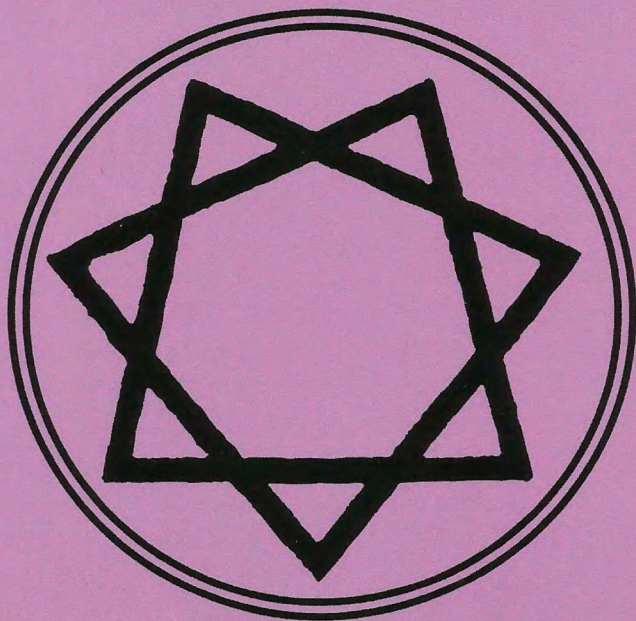


Aleister Crowley

THE FIRE AND THE FORCE



DON WEBB

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INTRODUCTION: UNCLE AL AND ME

In the comic book trade, some titles are said to have "great geek value." They are strange and collectible. I realize a book by a former High Priest of Set about the "wickedest man in the world" has great geek value, but I didn't write it for that.

The book contains a good deal about the roots of Crowley's thought. As Steven Katz points out in his book *Mysticism and Language* (1992), mystics (and by extension magicians) are not describing universal truths without a context. If some bearded man from the desert simply walked into our midst and started babbling about his visions without our cultural background, we would think he was just a kook. The mystic must use the culture and the words around him or her to share the vision. The vision, however, destroys the context it was uttered in. The fresh fever replaces the cold thinking. People who bring such vision are usually dismissed as cranks, thieves of ideas, Satanists, minor thinkers etc., while alive. Now a century after Crowley's Cairo Working, he is beginning to enter the world of respectability. Before his words fossilize, I wanted to inject some life into them, to make the image of the First Beast move (as horrified members of my audience are now gasping). In the interests of spiritual honesty I should tell you a little bit about myself and my book, so that I will have a harder time hoodwinking you.

I originally didn't even think of it as a book. My first essays were simple e-mails to other members of the Temple of Set. We had been discussing the hundred years that had passed from Crowley's reception of *The Book of the Law* and what response if any, the Temple should have to this anniversary. You see although the Temple of Set is not about the Law for All (Thelema), the Law for the Elect (Xeper) appeared in *potentia* in Crowley's Work. Our founder Michael Aquino sees himself as the *Second* Beast, and we validate that magical assertion. Crowley's writings are not required reading for Setians, nor do we teach magical methodology derived from his Teachings. We are without Kabbalah, we avoid drugs, and we do not seek union with the universe. We date our origins as a Temple to the Santa Barbara Working of 1975 C.E. when Set spoke to Magister Michael Aquino. Aquino had a good deal of interest in the Aleister Crowley, but Set apparently did not, speaking of Crowley's work only as a curiosity.

When I began looking at the Crowley corpus I discovered that everyone had opinions about the man – he was a terrible misogynist, drug addict, and lived a good part of his life in poverty. Didn't seem like a figure to be valorized. But his ideas were original and sound, and most importantly they were Manifest in the world. They shaped almost everything in the English speaking occult world. They Shaped me, whether I liked it or not.

Setians believe that they must come to own themselves. The Self is a sacred vessel of its future actions. So things that influence the Self must be examined and seen as holy. Some must be lessened in their influence, others must be strengthened and made conscious. The act of strengthening and refining what is in you is an act of self-creation (Xeper) as well as an act of magic since it draws more of the same Substance out of the eternal darkness. So for my own purely elfish reasons I wrote this little book.

Setians believe that the act of sharing what they have discovered and **tested by their actions** is a magical act of repayment to Set. They see Set as the source of Individuality in the Cosmos, the Giver of the Gift that allows you to shape the universe inside your head into an everlasting, self-aware force in (but not in union with) the Cosmos. Setians believe in fair play – the forces in the Cosmos helped them out by providing unspeakable richness, and they must help out those in the future by returning the favor. So for reasons of fair play, I wrote this book. I wrote it for you.

Crowley had many good ideas and a great breakthrough. This breakthrough was not only the material in the *Book of the Law*. Revelation is a gift, some folks have a knack for it others don't. Thousands of humans can speak as/for a god. – very few can create a matrix. It is not a required skill, there are other ways to knowledge. Crowley created by hard work, guile, and sorcery a matrix where his words could Work. If you are Working with forces that can allow mankind to self-evolve you must learn the lesson of learning "How one Word leads to another Word and one Work leads to another Work." The breakthrough was that the matrix through which the souls of individual men and women awaken was

subject to change by the Work of individual men and women. Or more succinctly magic in the past changed your probabilities, and magic in the here-and-now changed your possibilities. As this knowledge could increase the store of human power and happiness, it was his duty to pass it on to the world. It is not an elitist knowledge, instead the Law is for all.

Crowley drew from his work from three sources beyond his own genius: the nineteenth century notion of progress (coupled with the nineteenth century love of origins), the eclectic and folkloric nature of occultism, and the traditions of the three great monotheist faiths. His view of Aeonic change is strictly modernist = "We don't know anything with certainty, but each scientific discovery helps mankind know the truth." The search for origins is implicit in this view (and gave us thinkers from Darwin to H.G. Wells), basically if we know the direction of history we can move more rapidly into a better world. The great tide of Christianity had effectively eclipsed the occult traditions of the ancient world. Some of these had begun coming back as early as 1492 with the translation of the *Corpus Hermeticum* — others were appearing in books for magicians that drew on such secret knowledge as was available. The overwhelming belief was that somehow, all of this material could be fitted together into an operative whole. Crowley had joined the Golden Dawn and received the best sort of training available in this school of magic. Lastly Crowley saw his work in the terms of his host culture. He took his name from the First Beast of the book of Revelation, he took the name of his supreme law from the *Book of the Law* in 2 Kings, he took his framework from *bereshit* Kabbalah, and he took his approach from Mohammed. By this method he realized both in himself and the objective universe a re-working of the forces that shape the world, and created a new path to happiness.

Few books deal with the ideas of the First Beast. His ideas are hard to grasp, but his colorful life always makes entertaining reading. No books deal with his ideas from a sympathetic, yet non-Thelemic, perspective. I am giving my Informed opinions on a variety of his formulas. I am not doing this to preach to Thelemites (nor even to preach to Setians), but to allow other ways for his ideas to live in the world. I am doing this to expand human happiness, not to argue or convert. If anyone is offended that my opinions are not the same as theirs, I am sorry, and sincerely Wish you well as you seek your Will.

I have written this book as a Setian, and my prose reflects Setian values both exo- and esoteric. For example I use the spelling "magic."

I am not writing this book to valorize the man Crowley. I can not lend praise to the way he treated women, his friends or himself.

I am not writing this book to demonize the man Crowley. I can say good things about his heroism, his curiosity, and his sense of fun.

I have divided my book into two sections. The first is called Force. It consists of 11 essays given to the Temple of Set via the first degree mailing list. It is a Setian text. It is about achieving the results that the First Beast achieved. It is about Doing. The second section is called Fire. It consists of 20 essays created for this book. I wrote this for people who have had some experience of Crowley to help them see some of the ideas that flow through his work and beyond his work into the world. It is about the types of existence the words of the First Beast have opened in humankind. It is about Being. I have tried for straight forward prose throughout; but I am a Magician and therefore have placed a little Magic here and there.

By Force a human can create a network, a community, a meso-cosmos that can respond to a Word. It is hard work making a group of people that are co-operative individuals, ready to reflect an idea back and forth among themselves. Few humans have the skill and patience to this. If you can create such a group, you have the chance to bring them Fire. If they ready they will burn with your vision but not be consumed. Knowing how to start Fire has been the sign of the Master Magician since the time of Prometheus.

Under the formula of Fire and Force I send my book into the world. I Trust that it will bring happiness and illumination to those who Will it. Seek the Roots of Stars!

THE FORCE

1†

CAIRO

The results of the Cairo Working are far-flung. The cipher of the *Book of the Law* proclaimed the coming of the Second Beast, and the Word of Aeon may have even been Heard imperfectly by Mr. Crowley. He Heard "Coph" as the Word of the Double Wanded one. He later wrote Coph Nia, but I think that the word looks like the Egyptian pronunciation of Xeper – Cofooorr. It was not yet time to let mankind relearn that it is separate from the Cosmos. Soon after 1904 a great deal of certainty about the Cosmos was to vanish. Time and space were to become relative, and Goedel was about to introduce a certain uncertainty into mathematics. In 1904 Sir Finders Petrie was digging up Midian, and found that the first alphabetic writing did indeed come from there – but not the ten commandants, but a goddess name Baalat.

All across this planet there will be readings of the *Book of the Law* on April 8, 9, and 10 to mark the Reception in 1904. Some of these readings will be done by conscious Beings who will therefore receive insight. Most will be done by unconscious beings and their reading will ensure that the Book remains on the earth.

If a Setian is so inclined to Work with the 93 current there are four things to be mindful of, which will enhance and focus your experience. These things revolve around the place of the Working, the nature of the receiver and the influence of the Work. I'll look at these five things, and trust in your genius to make Use of them:

- **Why Cairo?** 1) An Egyptian would have told you that it was the place that the creation of the world took place. 2) It was a place that looked back to the pagan past, so that Bes-N-Mut's stele was there. So it was suitable for Remanifesting lost wisdom. 3) It is on the 33° of latitude, which (like Dallas, Texas) has certain Masonic meanings thanks to John Dee's pal Mercator). 4) It was a super-cosmopolitan city where an Englishman could masquerade as a Persian prince with a Hebrew name, while learning Arabic. In short it was the crossroads of crossroads. It is the place to get the Law for All.

- **Why Crowley?** 1) A 29 year old man (meaning that he is creating the synthesis that will carry him through adulthood), having internalized a magical system and been betrayed by his mentor is as much of a crossroad as the great city. 2) Crowley knew that playtime was nearly over. The woman he had married on a whim was with child and they were going back to Scotland to start up a life. 3) Crowley was open, even though he thought Rose was stupid (Crowley's misogyny neither invalidates his work nor does his Work pardon his misogyny). He took her clairvoyance seriously. He had come to Cairo to play and set up to take advantage of his repressed childhood (Mama called me the Beast so I'm going be the Beast), the heritage of Persia (I'll tell people I'm a Persian Prince) and his knowledge of Hebrew (I'll go by the Hebrew word for Beast). – He was set up to transform every drop of himself, and he had collected the right drops some consciously and some unconsciously. 4) He had an over-developed ego and a desire to be known as a writer and even a Messiah—so he had the hook of the devil already in him.

- **Who spoke to him?** 1) When Crowley asked the moral nature of the Entity, Rose told him it was Fire (Sh) and Force (T). 2) Bes-N-Mut, the priest whose stele was the gateway, was a Montu Priest of the XXV dynasty. (In Crowley's time it was considered to be the XXVIth dynasty.) The Setian Priesthood had merged into the Montu Priesthood during the XXI dynasty as Set became unpopular, but the war-god of Thebes remained popular. Bes-n-Mut's Canaanite name indicated he would be of the Setian faction. 3) Set revealed in the Book of Coming Forth By Night that He had spoken to the First Beast. The Double Wanded One actually said "Xeper" so his influence was held.

- **What was the nature of the message?** 1) It affected you where you are sitting now – even if you think Crowley was just a random dummy. It not only lead to an understanding of magic that was the best since Late Antiquity, it had a direct effect on the Degree System the Church of Satan eventually took. 2) It had a massive effect on popular and high culture

from Crowley's face on a Beatles' album to Huxley trying mescaline. (From Huxley : Leary, Robert Anton Wilson, Carlos Castaneda, etc.) Frankly no Crowley = no Sixties. 3) One of Crowley's LHP-leaning disciples, Frater Belarion, did magical workings that may have a little bit to do with the Second Beast's birth and certainly lead to the establishment of Scientology. 4) Crowley had a hard time getting his work published and distributed in his lifetime, now you'll find him in every major bookstore. 5) When Crowley wrote the constitution of the OTO there were (I believe) only two members in the US. – It would behoove us to see how his Work went over so well in 100 years.

Let us consider both the "inertia of the Cosmos" that this Working brings us and the challenge it provides.

2 ▸ HADIT

In *The Book of the Law* Crowley met the three faces of his daimon Aiwaz. The three faces were gathered under the banner of the Lord of Silence. The three faces of this four-fold god are Nu (or Nuit), Had (or Hadit) and Ra-Hoor-Kut. Hadit is the symbol of the individual, a single star in the night sky called the collective unconsciousness, an *atman*, a microcosm. The word is derived from Arabic *hadith*, which means tradition. Crowley had been studying Arabic and the world of the *Koran*, before the revelations in Cairo. His admiration for Mohammed and the story (*Sunnah*) of his life permeated his thinking. Mohammed is an exemplar of Force. He inspired Crowley as he had earlier inspired the Knights Templar. Let us consider "Hadith" and a few associated puns.

"Tradition" might seem an unusual word for consciousness. It has a dual meaning – one for the subjective universe and one for the objective universe, both of these meanings are useful to the Setian.

Subjective Hadith is the Tradition of being yourself.

There is a lot to this. Its closest analogues in world religions are the tradition of Metatron, the Recording Angel (the defied Enoch), the Egyptian *ib* or heart or the Muninn of the Germanic people. If you saw everyday of your life as a scroll in which you recorded every thought and feeling and sensation that you had, you would begin to understand Hadit. Consider some of the implications. Freud showed that things written on the scroll, but forgotten/repressed ruled where our thoughts come from (and that we could have better thoughts if we remembered what was written). Buddhism teaches us that if we write certain things each day (meditation) we can overcome badly written thoughts. Literature teaches us that if you want your book to be good you've got to give the hero obstacles and themes. Art tells us that if you want your book to be beautiful you'd better have some great pictures in it. Bergsson teaches us that the more we learn to manipulate how we record time the longer we can choose to live. Alcoholics Anonymous teaches us that although we may try for a geographic cure, even when we move into a new matrix we carry old selves (herein is the mystery of Christopher).

Hadith is the guide to what works and what doesn't. It tells us that no matter what our consciousness tells us, there are certain things that can't be changed. It tells us that we can order our own destiny, not choose it.

Hadith is the assemblage point for thoughts, feelings and sensations. As magicians we can nudge it into different places – Crowley recommend drugs and sex, fasting and dreaming, travel and Art (of all kinds). None of these things produce a permanent change. Setians eschew the routes that damage the hardware.

All humans recognize that they are not the sole authors of their scrolls, and most recognize that their attitude controls much of it. So some of this revelation is common sense, but this is true of all Laws. The magical part comes in the relationship of this truth to the others faces.

The objective side of Hadith is that human traditions contain all of the material to make use of all of your internal material.

All around you, although mainly in hidden (or occult) repositories, is the material. It is not simply enough to read this material, one must activate it. Thus salvation comes from the Traditions of the world, consciously sought after and enacted in accordance with Will. This

idea at first seems alien – why should I need anything beyond myself for my self-actualization?

There are three reasons, which I will give in increasing order of importance.

Firstly you need something you can measure your progress by, and spot your blind spots with. If you are working with the 24 runes of the Elder Futhark, you will notice that you understand some runes well and others are hard to grasp. You already have a map of where your blind spots are. As you continue to work with the Runes, you will discover that some operations work well for you (for example money magic) and others do not work well (love). So you know that parts of yourself need to be strengthened – is there something in your psyche that keeps love at bay, or do you simply need to bathe more often? This becomes a mute initiator for when the love shows up, you will have to look to the system again as you analyze questions about your new situation.

Secondly the way the system is hidden from you is a map of your soul and the vector for your Force. If you find the system via the academic world, then the academic world is your field of transformations. If you find what you need in the military, in the helping professions, in travel etc., there is where your lifework will lie. You will learn things from the people that point and bar the way, and you will learn what type of things are needed for you. Do you need to weed through a great deal of material finding the truth? Do you need to go where few have gone before? Do you need Symbols or Matter, community or hermit teachers?

Thirdly the Work of past magicians is incarnate in you. You can't ignore the past, it is not only in every word you read, every technique you learn, it is even in your DNA. To master its power you have to return to the Root and rework it. Crowley wasn't obsessed with ancient lore or even etymology because it was cool – it was because he had to know it to Know himself. The past is not past, and it acts for you every time you think you're really and truly on your own. You can however begin to choose which parts of the past and why. You have no more option to ignore the past than to ignore your species.

She who can see these two processes as one has seen Hadith.

I will mention two puns that are connected with Hadith.

The obvious one is the sixty-seventh of the "Beautiful Names of Allah:" Al Ahad, which means The One, and confers the power of Opening Certain Secrets upon those who chant it with a pure heart, or engrave it upon a talisman. Its number is 44. Indeed one of the secrets of the Book of the Law is to take its 220 verses in groups of 44.

The second pun would be Behedit. This title of Horus appears on the Stele of Revealing. Horus of Edfu, he is the most pissed-off of the Horuses. He is not the same as the child Horus, because he was one of the judges at the Contendings of Horus and Seth. He is the older Horus who in archaic times was Set's brother and rival (rather than Set's nephew). He was the god of Sovereignty, his planet was Mars. Little was written about this god in Crowley's time and he was most drawn to Horus the Child as the symbol of the authentic self (that is to say the kid before Society screws him up). Horus Behedit is the symbol of someone raised and trained to be king – someone who knew how to be a scribe, priest, warrior, magician, and judge – who because of his training can control the Force of the Two Lands. This elder form of Horus is slowly re-emerging, but he could only return after the Conquering Child had told people to pay attention to child rearing. If you want kings, you have to begin with enriched environments. The Tradition of being King begins by being Prince. Crowley often saw Behedit as a reflection of Had, and this is right because the Sun reflects the self-ruler – and Mars reflects those who fight to uncover Tradition from centuries of repression.

3▶

PERDURABO

When Crowley joined the Golden Dawn he took a new name, which was one of the most useful magical formulas of his life. Perdurabo = "I will endure to the end." For the Indo-Europeanists among us, the root or the verb is the same as the English "true," "tree" "troth" etc. It is an amazingly important Perdurabo formula.

At first it just seems like common sense. "If I don't finish all the dishes the dishes aren't done. If I don't mail in my taxes I don't get a refund." But it has a magical meaning

as well. Only if you endure can the Transformations occur in you that make you who you want to be.

Pop books on magic tell you that you have to "believe" in magic for it to work.

This is not so, you have to Do magic in order for it to work.

We don't get our individuality **from** subjectivity; we get it **through** subjectivity.

In other words we bring a feeling-thought complex to the surface of our being and work on it. We work on it by objective means. If we endure in our working, we change ourselves.

It is easy to change our minds, it is hard to keep the change.

Let's use a practical example.

Let's take three new Setians whom we shall call Ralph, Suzi, and Binky.

Ralph has decided that all Setianism is horse-shit. He just read his *Crystal Tablet* and he's going to go to the Pylon meeting he agreed to go to, and then he's out-of-here.

Suzi has decided that the most important thing is keep an open mind and not make any decisions, she's going to her first Pylon meeting tonight.

Binky has decided that the Temple of Set is run by the Hidden Chiefs, and that he will absorb every word as gospel at the Pylon meeting.

The attitudes will determine their changes, because the attitudes will change – if they endure to the end.

Ralph goes and having met other Setians face-to-face decides that the Temple may well be worthwhile and he commits to six months. He had to be convinced by experience, and the rest of his career in the Temple he will Work change on himself by this method. He will therefore Teach by this method. (But Ralph could have remained unchanged, and his attitude would have become a law that keeps him from occult groups forever – as well as determining the message he will tell his friends).

Suzi is very quiet and finally asks a few questions that make her decide that the Temple may be the place for her. Her Temple career is based on observation and questioning. She becomes great at dialogue, and she either becomes a great Teacher in the Temple or talks herself out of it since magical phenomena can't be proved.

Binky is totally blown away by the meeting and posts his butt off on TOS1 list for six months until a charismatic Wiccan/Scientologist/VooDoo master speaks in front of him and he finds new Hidden Chiefs. Or a really good Priest makes Binky think for himself and then anything can happen.

None of these changes could take place with the real activity in the outer world. The magician uses the outer world to change the inner by commitment, by Will.

Magicians do not have to believe in magic, they have to Do magic. As the Magus Nemo said, "It is not faith but doubt that sets you free."

Crowley used this name-formula all of his life. It always reminded him to keep his beginners mind (with its doubts, speculations, fears, and Wonder) and it reminded him that only by seeing through in the Outer World can the forces in the inner world be changed.

Magic is neither easy nor does it take care of itself. Thinking your way through a change is not making the change. Only the mind with doubt, fear and Wonder learn to see/live in another world transformed in accordance with your Will.

4▶

DISCERNMENT AND THELEMA

One of the odd pieces of advice, that Mr. Crowley gives us frequently in his writings, is that we should learn not to think about the differences between things as part of our development. On the surface this seems absurd – I obviously want to know the difference between drain cleaner and sugar when I make cinnamon toast. However once his instructions are seen as a part of a magical/initiatory system there is some wisdom in his suggestion. If we approach this idea with Moderation, which is the watchword of the Left Hand Path, rather than Submission, which is the watchword of the Right Hand Path. I would like to look at the First Beast's idea and consider its usefulness in Setian Initiation.

Crowley's idea comes from four human sources: the Buddha, Lao Tzu, Nietzsche and the Marquis de Sade and from practical magical experience.

From the Buddha Crowley draws the idea of dissatisfaction as a threat to the Path. Consider the person who can never enjoy his life. He has won second place in a tough,

contest, but knows only agony that he did not get first place. He sees the table next to his at the restaurant has cherries jubilee and suddenly he hates his cheesecake. He drops his friend of many years who is a chiropractor to impress his new friend who is a doctor. This dissatisfaction does not lead to better states of being, but an anxiety that keeps him from ever awakening. There is no moment that is real to this person because his connection to the outside universe is shattered by his imagination of its flaws. He can never appreciate what he has, which means he is unhappy (and the unhappy don't Xeper). More importantly he tells his psyche all the time "You don't do very good magic." Eventually the psyche will give up. Why should it change the possibilities, when it will be castigated?

From Lao Tzu Crowley draws the idea of Process. Magicians send out a mysterious message and receive a mysterious reply from the universe. This means they have to be open to the process unfolding by the art that is theirs to command, rather than being a critic of the process (having as they say "lust for results.") It makes me think of the Taoist fable of the horse.

Some mysterious beasts was destroying a farmer's crops by night. "Oh no! This is terrible!" his neighbors say. The farmer says, "We shall see." The farmer's son catches the animal and finds it to a beautiful white stallion that he trains. "You are blest by the gods with good fortune!" The farmer says, "We shall see." The horse throws the son and breaks his leg. "Oh no! This is terrible!" his neighbors say. The farmer says, "We shall see." The Emperor's troops arrive taking all able bodied men to fight the Mongols, but spare the farmer's son, because of his broken leg. "You are blest by the gods with good fortune!" The farmer says, "We shall see."

The magician learns to accept the bigger picture, that his magic is Working and does not make judgments as the process unfolds. The flu that keeps you home may keep you from the car wreck. The unstable magician tries to change the process at every step and winds up living in a muddy magical soup.

From Nietzsche Crowley received the idea that the Will provides its own training. We need a certain number of failures to become strong and crafty enough for success. If at every set-back we gave up, we certainly would never have learned to ride a bike. If at every brick wall we just called on our parents, God, or the state to save us we would not have developed Will. The Initiate does not waste his time bemoaning set-backs and seeking aid, he spends his energy thinking his way out of the situation and in so doing develops Will.

From the Marquis de Sade Crowley drew the idea that classifying everything as pleasant and unpleasant means you have a lot of unpleasant things in your life. How much more pleasant your life would be if you could learn to find as many sensation and situations pleasant. I won't dwell on the sexual implications of this. Consider something you do daily – like ride the subway. How different would your entire life be if rather than spending ten minutes a day hating some experience, you made it your quest to find it a pleasurable experience? (Reading the posters, studying the crowd, enjoying the hot air on cold days etc.)

Beyond these four sources Crowley drew on practical magical experience. People have only so much energy. Would you prefer spending your energy on classifying a current experience or trying to beckon a wonderful experience out of the Unmanifest, which the profane call the "future." Magicians usually come from groups that spend all their time critiquing the present, and then at some point discover the energy they use on parody and sarcasm could just as well be spent on having a better future. They seem less cool then, but much closer to being captains of their own fate.

So consider how Crowley's instruction to his Adepts not to distinguish anything from another thing may be a useful one – it is also a very, very hard thing to learn. Learning to receive what the universe gives requires a deep faith in yourself and your magic. It will make you calm and it will make you daring (since you know that the universe will give you what you Need and frequently what you want).

LOVE UNDER WILL

"Love Under Will" is sadly either given a sexual connotation only, or otherwise used to justify bad behavior in some Thelemic relationships. Although Crowley himself used it for both of these reasons, it has more useful and important meanings for magicians. I would like to look at these and pass them onto you as part of giving life to the image of the First Beast.

"Love Under Will" is the formula of Consecration, which Crowley explains in *Magick*. Let us look at the nature of Love in his system and its meanings for objects, the parts of the Self, specific people and the world. This essay is limited to the idea of Love in Initiatory matters, it is not a guide to life, your emotions, or your soul.

Love is the force that selects/elects. It is a preconscious force. In other words most of the time we don't form a plan to fall in love with somebody or something. Love comes first and the intellect follows with reason to support it. Love often makes our lives very unhappy – in Egyptian terms it is a bringer of confusion (*isfet*) and an enemy of order (*maat*). Your life is going along just fine and wham! Love enters the picture. Everything is re-arraigned. Love can spoil your plans for school, employment, your relationship with your family, where you live etc. It belongs to the realm of Set. For most humans Love is the greatest Initiatory force that will ever intrude on their lives. It is far more powerful than anything we call up in the chamber. (Thank Satan.)

So how can something so dangerous be allowed into the Initiatory life? Wouldn't it be better to have an Initiation planned by reason?

Sadly, no. If our Initiation were planned by reason, it would lack anything that led to discovering the mysteries of the self. If you got to plan your life when you were eight or eighteen, you would not have designed the person you are now. Hence for most of our lives the forces that Initiate *seem* to be outside of ourselves. But the Initiate Knows that once he has put his feet on the path, those forces work for the path. Love is Under Will, the very moment that one says "I wish to Initiate myself." The great forces of the universe will always aid in Initiation, this is why Initiation sucks. It would be much more pleasant if we didn't get help. Of course, one must keep in mind two things; the universe is inside your head, and it affects that universe which is outside your head . . .

Love of objects comes from the universe inside your head making itself known to you. Your Self is always trying to be noticed by your self. Think of it as flirting. When an object becomes special, you will get better results with it. If you bowl, your ball is just better than anyone else's – if you golf, your clubs, etc. This is even more true of your magical tools. This is the easiest way to understand Love Under Will. Your Love for your wand, fire pot, dagger etc. is part of the link that makes things in the Objective Universe obey your Subjective Universe. Now once an object has Known your Love, its mere existence changes you. If you consecrate a dagger to represent the cutting power of your mind (or at least the cutting power you want your mind to have) every time you see or think of the dagger, your Wish is reactivated. All humans know this magic because all humans have a universe inside their heads trying to be noticed. Most humans can not choose what to consecrate, so some other group of humans choose for them – a cross, a swastika, a statue, a book etc. This form of primate dominance is called the Right Hand Path in our terms. All of us have imprinted on it, and as part of our path we choose to end some of those imprints. So we put graffiti in a hotel bible, stamp on a host etc. Some Initiates think they are above such things. Magic happens in the mind, so they feel they do not need to apply the Love Under Will formula and consecrate any objects. They do not come to the even higher level of understanding that objects in the objective universe are links to that universe. The armchair magician can link only to the universe inside his head – like building a bridge with both ends on the same side of a river.

Love of parts of the Self is easy to understand intellectually, but hard to practice. After we set our feet upon the path of Initiation, we MUST love the parts of ourselves – because we are stuck with them. This is without a doubt the hardest part of Initiation to grasp. We like to think that we can tear out this, burn out that, and repress the other thing and that then we will be perfect. The shocker is you are perfect right now. You have everything you need

to Do anything you Wish. However we prefer to think that our “weaknesses” – fear, laziness, short temper – are holding us back. So we push hard against them. There is a universe inside your head. If you spend all your time pushing against something with your daylight mind, your nightside is compelled to push back. Most people prefer models of original sin (“I’m screwed up!”) and spend their brief careers in the Temple of Set (or other manifestations of the Path) pushing, and then failing. Others “get” the secret of the magical tools on their altar – “I should use the dagger to cut, the fire to burn, the fan to make breezes, etc.” You should use your fear, to keep you alive but not to keep you timid, to keep you on the Path, not to socialize you. You can apply your laziness to your desire to engage in a flame war, rather than apply to your daily meditation. All the parts MUST be loved, because all the parts must be used. This notion precedes Xeper, only in moments of Self-love can one realize that the Self-Creation of the universe inside your head is the greatest love gift of the Self to the self. This notion tried to emerge in 1948 with Frater Achad’s Word (as well as the founding of Our Lady of Endor Coven), but his own lack of Understanding lead him down the wrong path. This notion did emerge eighteen years later in Anton LaVey’s Indulgence (and also Ronald Keith Barrett’s I AM papers). Love of the parts of the Self (not just the abstract idea of the Self) links Xeper and Thelema historically, Aconically and experientially.

Love for specific people is the darkest and most dangerous thing that humans deal with, so they color it pink, imagine it as the female genitalia plus buttocks (and call it a “heart”) and sell cards on Wolf Day. It is the only LHP force that is socially acceptable to Quest for, and all of our popular fictions claim that it always brings a happy ending. We tell our children that it is an unalloyed good. We don’t say that it causes suffering, changes lives more than anything, and will break all the patterns on your life as no other force ever will. To make love more palatable we excuse it with biology saying that male-female love leading to babies is OK. Love is the force that comes when the universe inside your head finds a complete universe that has what it Needs for change. That means something in the Beloved (even in potential form) can help the universe inside gel into an immortal. So it will cause you to see the other as the perfect being you must change yourself for, and change all your life for. This spell of love lasts from nine to fourteen months. After that you are on your own, to find what it was in the other that you Need, and you do this by becoming what the Other needs. The second part of Love – Love after the spell is gone is nearly extinct in America as Americans lack Will (so most of our marriages end in divorce). Love in a non-sexual context runs the same length. Sadly we lack Will, and we are often like Crowley, who pretty much turned on all of his friends and wound up poor and alone. Love may find new objects as you change yourself – this too will lead to much pain.

Love for the world is the last step in the Initiatory path. The Right Hand Path thinks that it is the first step, and therefore is filled with people so ridden with guilt as to be good cash cows. Love for the world comes when Love for the Self is perfect. When the universe inside your head has been accepted and is moving to its own vast and multi-faceted Destiny, you come to Love the world. This means that you will find something in the world to change to reflect the world within. If you love Justice, you work for Justice, if Nature then you work for Nature etc. This is pouring out of Love is “evil” because it threatens the status quo. It may look good in a movie, but when you are giving time and money to change the world you are an object of derision. The Temple’s Fifth Degree is an example of Love in action. But for all of us the Love for the world makes us dangerous. Do not be fooled with the smiling image of the RHP saint, who accepts the world, as you increase in Being you will have more to change, your methods will be more efficient and your Love will inspire others.

It is the duty of the LHP Initiate to win back Love and see it as the force of raw change. He or she should not buy into the pink love that assumes “everything will work out.” He or she must allow their love of the world to begin with the real physical objects of their altar and end with becoming a change agent in the world of mankind.

As the Centennial of the Cairo Working draws near, think of Love in your Initiation, tell stories to us of how you got your favorite magical tools, think about why the RHP has lied to you about the nature of Love, and think about what it means that the bigger issues of the world Work to give you arenas for your Initiation once you have said your Wish for it.

Love Is the Law

Love Under Will

MAGIC AND POLITICS

The First Beast described the art of magick as using the inertia of the Cosmos. His model of the universe was that magic worked well when it was in harmony with the universe and did not work if it was opposed to the universe. I would like to look at his ideas from his perspective, then re-examine in a Setian perspective.

How magic Works (DCLXVI). It is Mr. Smith's Will to be downtown at 2:00. Mr. Smith checks the bus schedules and gets on the downtown bus at 1:45 when it passes his flat. Mr. Smith's Will has been fulfilled and the Cosmos suffered very small strain if any.

How magic fails (DCLXVI). It is Mr. Jones' Will to be downtown at 2:00. At 1:59 he walks out of his flat and starts yelling at passing automobiles to stop and take him downtown.

Magic happens when one harmonizes one's needs with the infinite forces of the Cosmos. Very few people ever discover their needs in time to manifest them, or if they discover them think that knowledge alone will compel god to grant their needs to them. They can't take advantage of the inertia of the Cosmos, and spend their time like Mr. Jones running around in the street yelling and eventually being run over.

This is the nature of the Magick and the secret of $50 = 60$.

It doesn't take much to see that if everyone followed this practice of magick the world would be happier and more efficient. The world is seen as open-ended game, the secret of the game is knowing yourself, the cosmos, and the method of expression (otherwise known as the magical link or in the example above, the bus).

Although there are problems with real world application of the this thinking (as there are in any Utopia from Owens to Marx to Skinner) – it can be seen as doable. It does not prescribe a religion, a moral code or an authoritarian government. It recognizes divination as the ruling force of the universe (knowing your hidden secrets and the hidden secrets of the universe). It emphasizes practicality (you take the bus you don't expect to fly) and it recognizes the ambitions and Wills of others – where would Mr. Smith be if Mr. Cramden didn't have the Will to make a living and drive the bus?

This model addresses greed, short sightedness and stupidity – but it does make a stab at addressing these things by training. It probably not work well in the real world, but few models do.

Every human could do this. It fulfills the reality-tunnel of Crowley's Protestant upbringing. (All Magi have to fulfill the Law that brought them into Being even as they have to proclaim a new Law.) In the Protestant (actually Campbellite) schema the grace of god was bestowed on hard-working hard-believing men and women. "God helps those who help themselves." In Crowley's schema the grace of god (your Higher Self) is bestowed on hard-working, hard-believing you.

He can say of Thelema, the Law Is For All.

We would agree and accept this Law as far as it goes. We could see that such a world would be more attune to magic, vast resources and tools would be developed for personal psychology, many neuroses would vanish, and individuality would be cherished but not idolized. We wouldn't adore people because they practiced their Will.

However our law brings discord. Xeper, as Lady S'ba so eloquently phrases it, is the Law of the Elect.

How Magic Works (Second Beast). Ms. Smith tires of having to be downtown everyday at 2:00. The vague discomfort gathers into a single point of feeling and thought that causes her inner world and (perhaps) the inner worlds of others to explode out into the Cosmos as an idea – telecommuting. This does not fulfill the Will of others (Mr. Cramden may lose his job), and creates a matrix that empowers other Wills in ways that Ms. Smith may not think of (Ms. Chang makes a bus-load as a wireless network installer).

How Magic fails (Second Beast). Ms. Jones tires of the daily commute. She whines about it to everyone. Maybe she can marry man that can take her away from such necessities. Maybe the thirty bucks a week she spends on the lottery will take care of it. Eventually she loses her job, thus fulfilling her wish.

Now what separates Ms. Smith and Ms. Jones? Is Ms. Smith just lucky blessed by some god? No, Ms. Smith has learned a lesson – change happens through imagination, discipline of mind and action in the real world. Action is the magical link, discipline is the realization that there are other Wills in the universe besides her own – so she must respect and include them in her actions, imagination is the Gift of Set – the ability to go beyond Being and non-Being.

The Law of the Elect would give us a world ruled by disciplined dreamers skilled in the political arts. They can bring into Being things first in their own minds, and then in the world – and thus create a current of change that makes other dreamers have an easier time of changing the world.

It can be seen that for the most part the Law of the Elect has shaped most of human history. It only fails when the Elect become Stupid because they have taken away all resistance to their rule. (If Ms. Smith could order her slaves to carry her to work, she won't create telecommuting.)

At first it would seem that these two laws are opposed. Each in its extreme forms (anarchy and totalitarianism) leads to unhappiness both for the Elect and for All.

However there is a Secret between the Two Partners.

If the Law for All is taught to All, but used as Resistance to the Law of the Elect – the Elect have to keep their Election by Working hard. Dreamers would be respected, yet also seen as the pains in the butt we are. People would be happier, because they could enjoy a freer and more powerful world. Dreamers would still be called onto Dream, since their dissatisfaction would happen as a result of the very streams of Becoming other Dreamers had unleashed.

As the one hundredth anniversary of the Cairo Working comes up you might consider some of the following questions:

What kind of Utopia could happen if the Law for All and the Law of the Elect came into being?

What should I be aware of in my political backyard?

What do I get out of trying to make things better for people yet unborn?

What magical workings have brought the existence of these two laws into existence – and how have these Workings shaped me?

How are these workings against the Sun-King, the Anointed One (or to use Greek the Christ)?

What non-magical political bedfellows would I need to bring about a real New Order?

7

KINGS AND SLAVES

In *The Book of the Law* there are a few references to kings and one to slaves. The ideas contained therein are useful to Setians, and I thought I would share my opinions on them as we approach the Centennial of the Cairo Working.

The book tells kings not to force their will against another king, nor to judge the kingship of a man by their raiment. It tells us that the "slaves shall serve." And lastly it gives us the advice "as brothers fight ye."

This Royal advice deals with three important issues for the Initiate. It tells the power of expectations and of the nature of exchange with the Aeon. It tells of the power of the Aeon. Lastly it tells of the power of brotherhood. Let's look at these ideas.

The power of expectation is a magic that we often think of as a type of Lesser Black Magic. For example if you have had a bad experience dealing with a video store, you come to think that all people that work at video stores are stupid jerks. Before you enter a video store you are ready to deal with stupid jerks. Sure enough everyone inside treats you like they are stupid jerks. At least you experience it that way, even if your cues don't make them act that way. One day it occurs to you (i.e. your spouse suggests) that if you decided that the people inside the store were friendly and efficient, you would have a better time. In fact, people might even be friendly. You try it once or twice and Lo! it is true!

Given that example what if you treat people that you meet as though they were secretly Setians? Assume that they're smart, have a deeper side and are in accordance with the word

of Xeper – but they can't discuss religion with you, or say the “S” word. Behold people can be as smart as you let them be. Oh sure there are still jerks in the world, and dummies, but probably not as many as you think.

You are also opening a door to our Aeon, you are giving people a moment to think clearly – not by shocking them, just by Being. If you have your mind open to meeting kings, you may well meet kings in the oddest places but the best of times.

But what of Slaves? Who are they anyway? When people receive a great Wish and reject it they become slaves. They are in magical debt to the world, but too screwed up to pay back that debt. So they become thieves or ankle-bitters. Ankle-bitters are that class of individual who seeks to discredit you by telling people about you. They are dedicated to hurting you, and may well do so. However, they also become tools of the Aeon. Thieves abound. They steal what you have created and pass it off for their own. They do hurt your pocketbook and your ego. The Temple (like Crowley) has its goods stolen this way a dozen times, and some of its ideas in a watered-down form are given to people a little less sharp than us. It is a very small bit of social alchemy, but it works for our benefit – and we usually get the smarter members of the knockoffs. The Aeon uses those who are attracted to it, but have burned out their receptors.

Lastly let's look at the power of brotherhood. Initiates will come into conflict as they develop their Will and discover their identity. However if Initiates as a body understand that they can engage in competitions to better the School— all win. The School as a whole gets not only better methods, but a stronger magical Link for its magical technologies. If the Initiates decide to tests their Wills against each other by destroying the other's dreams and projects the School looses and all things enchanted by the School are slowly unbound. Kings in alliance rule the world.

All of these practices increase the power of the group that practices them. Be on the lookout for friends and our magic will be on the lookout for enemies to put to work. As our influence grows more people work with us within, seek us without and the “Slaves shall serve.”

8

EGO AND ITS OPPOSITE

Many people assume that Crowley was a follower of the Left Hand Path because of his huge ego. In fact his ego was so large that he could not follow the Left Hand Path.

I would like to examine the secret of Opposites, which is so prevalent in Crowley's work, by using his ego/egolessness as examples.

The First Beast inspired many fictional doubles, and I would like to look at two of them. Somerset Maugham created the character of Oliver Haddo for his novel *The Magician* out of meeting Crowley. Haddo is engaged in a working of huge egotism – he is making clones, a race of little Olivers, but they aren't coming out so well. This is not an unfit description of Crowley, who based many of the rituals of his magical orders on himself. For example many rituals involve facing Crowley's little vacation cabin at Loch Ness. Anyone that works with his system for very long at all restructures the universe inside their heads to look like the universe in Crowley's head.

A different look at Crowley is found in Michael Aquino's *The Dark Side*. Aquino remade Crowley into the figure of Obi Wan Kenobe. Obi Wan regrets that he treated his Order with too much compassion, which is why it failed and they died. At first this does not look too much like Uncle Al.

Yet both of these interpretations are utterly correct. Both deal with the secret of apparent duality. Almost any idea that humans hold is actually a spectrum. If you hold onto the idea of ego, you hold onto its destruction.

Consider someone so greedy for fame that they obtain their Wish, the star that can't leave her home without being mobbed. Her lifework wish has been granted – she is the most famous person ever and now there is no “her.” My local grocery store at the time of this writing is displaying no less than four magazines concerned with the breakup of J-Lo and Ben. Now I am not 100 percent sure who J-Lo is, yet I know she left him because of his gambling. It would seem there is no self called J-Lo, random people in a grocery hold her deep thoughts and feelings.

Crowley gave himself away. Every thought, every feeling every magical discovery. There are people on every continent that know more about Crowley than Crowley did. He mapped out everything for them. They don't have to travel to China, Ceylon, Mexico; learn Greek, French, Latin and Hebrew; have had love affairs, found their own religious retreats and communes; invoke the Abra-Melin spirits. Heck, they don't even have to think.

He gave everything that was his – property, health, happiness, privacy.

So one could either see him as an egomaniac, or the most selfless saint of all time.

If one can see him as both, one learns the lesson of Opposites. Human beings deal with poles of thought and feeling. If you go to one extreme, you will manifest the other.

For example if you are lying in a hospital bed, you might seem powerless – yet thousands of dollars of equipment are at your command, people surround you to cater to your whims, relatives and friends who haven't thought to you for years are flying in to see you, and suddenly everything you say is listened to.

Giving yourself away to the world does not insure the immortality of yourself. It insures immortality of an image of yourself is immortal. (In the terminology of Egyptian friends you are of Djed rather Neheh).

Crowley is an idol because he choose to become an idol. If we want to make use of his ideas, we have to reanimate him, but then St. John already explained that to us in his best-selling book.

Power by becoming an Idol is a formula of the Aeon of Horus which re-introduced Sun Kings to the world. The Hor chieftains of Egypt have lot in common with media whores.

Now one may ask what is the other end of the pole called Xeper. Oddly enough Crowley answered that in his Tarot. The 18th card the Moon signifies delusions, but Crowley (by his own words) portrayed the counter-part of delusion the force of the god Khepra. Coming Into Being, taking something from the subjective realm to the objective is the other end of the pole. There is a great wisdom in this – on the one had the more that Setian makes herself, the more dreamy she becomes – the more detached from the world. As objective power increases, subjectivity likewise grows. Crowley connects this with the Moon, the number 18 and the letter Qoph (rather similar to the Word of the Double Wanded in the Book of the Law). Dreams-made-real is the opposite of the pole of dreams-that-dissolve-the-self. The more real you become, the greater your power to become unreal. Sad, but true – and it is the Opposite of the dilemma of fame-of-self that equals erasure-of-self.

9†

POWER OF PROPHECY

Crowley identified himself as the "prophet" of the Aeon of Hours. This term no doubt rankles Setians, who distrust the machinery of Judeo-Christianity. However there is power in prophecy that can aid in one's Coming Into Being. Let's look at the theory and practice of prophecy.

A prophet need not be a Magus/Maga. The prophet need not declare law, but her prophecy is in service of a law. The Magus/Maga need not be a prophet – there is inherently an act of prophecy in the Maga's Utterance, "Someday my law will rule." But this more in the realm of propaganda rather than the magical art of prophecy.

The art of prophecy has been with mankind for all of recorded history, but the myth of the prophet comes from Judaism/Christianity and Islam. The prophet is someone that by the power of the Transmission they receive become (reluctant) leaders. Crowley saw this force in the IAO formula, which he modified to VIAOV, so that it connected to the living god Horus (and added up to 93). He Understood that the prophet was a suffering human that wishes unity with the god so that he no longer suffers. Prophets have great need, and the sense of the mission they receive makes their suffering not only bearable, but actually begins to Open doors for them.

The prophet needs four things: respect, accuracy, belief in the power of the Secret, and the ability of Essence-Transfer. To obtain these powers, the prophet must Xeper, and using these powers the prophet can Remanifest.

The prophet needs respect. Very few people stop and listen to a street preacher. Less listen with the Hearts to someone that can simply enforce his will by position. Prophets

have to establish themselves as important in an area just outside of conventional society. They are neither above nor below the people they are speaking to. They have to use attention-getting devices – outsiders are merely outsiders unless they can demonstrate something the world wants (magical powers, secrets to success in business, battle etc.)

The prophet must transform himself, much as a lover must transform himself, to be attractive in the eyes of the public. The prophet must connect his teaching with some existent body of Lore, with Tradition (Arabic *Hadiith*), because Tradition grants enough respect to overcome the outsider status. Only an outsider can change the unfolding of the future because he stands outside the stream (and can dig new canals, build dams etc.) The prophet must however be able to use the codes (language, dress, custom etc.) of the host culture for those times he needs to apply a specific force to it.

The prophet needs accuracy. Prophecy isn't a crystal ball gazing that reports on the future in the same way. We tend to fall into that belief because we find to understand that biblical prophecies were (for the most part) written *after* the event had taken place in the objective world, as are most tales of ancient oracles. The prophet's job is to pull an event into being by public utterance. As magicians we know that events seldom happen how we think they will, but almost always how we expect them. For example you do an operation to allow you to speak to a certain person. You got to their performance and security keeps everyone a mile away. Later you wind up seated next to them on a plane for four hours. Prophets are magicians that work publicly. If the prophet's wishes come true in this manner, he will gain fame and people will read/listen to his yet-to-be manifested words.

The prophet knows the power of the Secret. Human beings are possessed of a Force that generates consciousness. It has been working for millennia, making humans more capable of thought and feeling and magic. It is a secret (or hidden) Force and responds well to things couched in secret terms. Humans possessed of this force like Secret things. The prophet knows this (on a conscious or unconscious level), they will be drawn to the prophet's utterances. As they try to make sense of them they will be manifesting the prophet's Will. At first this will be a subjective process, but as we know subjective processes are complimented by objective ones. The opportunities for doing the prophet's Will will open to those who decipher his secrets. The prophet also knows that humans who believe they possess a secret feel empowered and lucky. (This why many people buy magical talismans they can not understand or impart the idea of luck to chance phenomena). Therefore the prophet gives power to those who would divine and manifest his Words. The magician who wants to practice prophecy should leave something mysterious.

Prophets establish lines of prophets through Essence-Transfer. A prophet's work lies beyond their lifetimes. If they had no interest beyond their lifetimes, they would be better served by avoiding prophecy and attending to the their current life needs. The three needs outlined above are the vehicle for this process. The Prophet becomes important only in a Tradition. Not only do they have tie their work to the past, they must set up for heirs. Their words and works must be updated, and the rub of it is that they can not judge those who will take their place after they are gone. They can pick a successor while they live, but it must be up to Forces they put in motion in the Objective Universe to find the one to pull fresh fever from the skies.

To achieve these aims the prophet must on the one hand be practical and businesslike and on the other as True as possible to the words he Receives.

It took Crowley five years to come to obey the words he had received. It took years to gain enough respect through writing and infamy to achieve to complete the Task he had prophesied for himself. Crowley took the Grade of Ipsissimus in 1921 (Five nine year cycles to the beginning of our Aeon).

Need brings Words when human teachers fail, we see that both in the Cairo Working and the Santa Barbara Working. Prophecy unifies the prophet with the god but fleetingly as such unions would ultimately mean death of the prophet – however they give him a mission. The words uttered in prophecy have the power to give the reader/auditor the same union fleetingly. If the prophet has fulfilled the requirements both his will and the will of the god will remain on earth, generating their own caretakers, heirs and renewers.

MAGI OF THE AA

In *Liber CXI*, the Beast DCLXVI gives us some examples of Magi and their Words/Formulas, as part of his instruction to his magical son. The first reading may delude the reader into thinking that this is a sort of history lesson, chosen randomly from real world events.

A closer reading reveals that these "Magi" are not listed in an historical order, nor in fact are some of them human beings at all. Crowley is describing the process of Initiation using a mixture of historical personages and myths. I would like to look at his description and offer some of its implications.

Unlike Crowley we live in a multicultural world that does not have the great stream of Western thought as its idol, so we are unaware of the broadness of his thinking by beginning with a Chinese sage and including Arabs, Egyptians, Jews, Indians and so forth. We are unaware that his Working has (in part) made such multiculturalism possible (and are more likely to ask why he left out women).

Crowley's list is as follows: Lao-tze, Gautama, Krishna/Dionysus, Thoth, Moses, Mohammed and (of course) Crowley. Let's consider the first seven in this list.

Lao-tze, whose name translates as "Aged Master," is the legendary author of the *Tao Te Ching* or *The Classic of the Way and its Power* which he wrote down while waiting to leave China for the barbarous West astride an ox. China, like Mesopotamia, was a divinatory society. All decisions tended come from a classic oracular work, the *I-Ching* or *Book of Change*. Lao-tze's book was a philosophical guide to the universe the *I-Ching* describes. The world is in constant flux, when in balance, people that are likewise in balance rule and prosper. Lao-tze describes how to achieve dynamic balance: 1) There is a way, it exists eternally. 2) The way that can be taught will bring you misery, because it teaches you a false model of the cosmos. 3) If you pledge yourself to improve the Cosmos, and accept that the Cosmos is improving you, all is well – even misfortune furthers you. 4) You may obtain special powers as did others who have found the way before you. Lao-tze is the image of the Initiate beginning her journey – the story of the trip to the West is of course emblematic of breaking with the social order. In the legend of Lao's life, he had been an archivist. Confucius had come to him seeking knowledge of ancient rituals and was told that such things are mere dust, and words do not hold the answer. Lao also teaches therefore that texts are not a key to wisdom. His image of the sage is not one of a learned man that everyone consults, but a someone who may seem a fool or simpleton because of his single-minded pursuit of the Way. In the political implications of the Tao, Lao's pupil Chung-tze pointed that the best rulers make no name for themselves and are almost invisible. Again these are models for how the serious Initiate both appears to and changes the world.

According to *Liber CXI* Gautama, whom we call the Buddha (= the Awakened), uttered *Anatta*, which is a Pali word meaning Soul-less-ness. This may seem an odd word to an immortality-seeking Initiate; however we are familiar with its lesson via Plato's cave analogy. According to legend Gautama was brought up to be the world's greatest warrior-prince. His parents tried to make sure that he had no knowledge of disease, old age, poverty or death. The forces that awaken humans, however, gave him glimpses of these realities which placed him on the path. One of his teachings is that there is no continuity in the outer world (*anicca*) no perfection in any realm (*dukkha*) and no continuity in the thought world (*anatta*). The self that had been built for young Gautama was no real self – it could be destroyed by a single scene from objective reality. The selves we build every day are likewise unreal and subject to destruction if we either seek (or are sought by) the forces of Initiation. The person who describes himself as a life insurance salesman will, like Willy Loman, have that reality removed. Likewise the lover, the son, even the Setian will have that base of seeming being taken from him. What's left, the observing mind, does not (according to classic Buddhism) reincarnate in a more-or-less meritorious station of life, it does not go to a haven or a hell – it will observe again when conditions matching its essence re-occur in the random process of the universe. This twofold removal of the "laws" of *karma* and the reality of the social self, were Gautama's strike against Hinduism. There was no justification that was inherent by being born a Brahman, nor did losing your job/marriage/village mean anything to the reality behind you. The real you is drawn by the

spell of attraction that certain physical and mental processes weave. If you dis-identify with your "life" and cease living that life for rewards in another life, you Awaken – that is to say the observing and nameless mind turns upon itself as object of its contemplation. This aspect of the Buddha's teachings is a little too rough for popular Buddhism, but then the Word-Worlds are not where we live most of the time.

Dionysus ("god of Nyssa"), born on December 25, died on March 22, and is reborn on March 25 every year, was a typical *eleutheros* (savior) god. Like Krishna ("the Black") he attracts bed partners (Krishna once made love to 16,000 women at the same time and played a flute while doing so), and humans and demons that try to kill them. Crowley took the placard from Christ's cross INRI (standing for the phrase Jesus of Nazareth King of the Jews) and made it the Word of these two individuals. They show the Initiate four things – firstly they are spiritually elect (the incarnation or the son of a god), secondly they are from humble origins (Initiates tend not to come from wealthy, well-adjusted families but are self-made), thirdly they give ecstasy to those around them, fourthly they undergo trials that make them stronger. INRI has been interpreted in many ways by Western magic – Isis Ineffable Queen of Nature, Fire Renews All of Nature, Letters Reveal Secret Meanings etc. A Google search will give you many more Latin mottos. These gods were obviously not speaking in Latin acronyms, and Crowley chose them to break any of his readers of the habit of returning to Christianity anytime they were close to a breakthrough. The idea that we create our subjective past ("I am the son of a god.") is a much better use than what society would teach us ("You are born of sin.") The Initiate must transcend his past, his state of being will attract certain people in transition that need ecstasy, and will attract forces that will punish him. If he accepts the "death" that society will put him through he will become much stronger. This is not the life of simple progress. The idea that magicians will have an easy go of it is not in this formula, nor the notion that being "awakened" will let you see and avoid all problems.

Thoth, the Egyptian god of writing (and therefore of magic), came to be considered not only the prototype of Hermes by the Greeks, but the author of the Tarot by Europeans about the time of the American revolution. Crowley assigned to him the word Amoun, signifying the god Imen (= the Hidden). The initiate who had come to see the way exists, that his observing mind is not the same thing as the socially constructed self, and accepted the ordeals that society places upon the those of a self-chosen higher nature can learn to order their destiny. They can become like Imen, the Hidden God – who you probably know as the patron of Thebes (Amon). The mind that "does" magic is the observing mind that the Buddha discovered. It is the mind that can do the first lesson that the world makes us learn about magic – that you can take misfortune and turn it into strengthening of itself. The Egyptians said that Ra gave magic to mankind to fend off problems. They were unique among world-people in perceiving magic as a divine gift to mankind, as opposed to something given to the few or belonging to the gods themselves. Crowley was unique in his synthesis in equating the observing mind of Buddhism with the mind that does magic.

The mind that has been awakened to its proper subject (itself) and to its power speaks. It becomes The Speaker, or in Hebrew IHVH, which Crowley said was the Word of Moses. Moses, whose name of Egyptian origin means "He is born," was the author of the Torah, the law of the Jews. The Speaker does two things of exceptional power: He gives you success in battle, and he reveals his favor by historical events (as opposed to nonlinear recurring events). The Speaker gave his Chosen People victory after victory against greater foes, and punished them for lack of faith. The Initiate needs merely to have absolute faith in the voice that speaks from the awakened mind saying, "I Am That I Am." This voice can take the worst and weakest coward (that we see in the mirror everyday) and give them the Promised Land. The word IHVH is the word of faith in your own destiny. The historical effect of this Word upon the Hebrews have kept them alive despite millennia of persecution. It likewise preserves all who keep faith in themselves.

The next to the last step in Crowley's chain is Mohammed. Crowley assigns him the word Allah (written as La Allh). Mohammed became the agent of god on earth. He created a faith based on conversion and universality. Any people may take up Islam, and it is the duty of the adherents to spread the word and by struggle (*jihad*) keep the faithful secure. Crowley proposed the spelling La Allh, (= there is no god) to suggest that the initiate must

become the agent of initiation. It is his job to wake up Gautama, his duty to suggest to Lao to give up the archiving job, his job to buy Krishna his flute, his job to help Moses to leave the land he was born in. The forces of initiation are not a grace from a god looking out for mankind – these forces must be exercised by humans upon humans – Lao-tze must write his book, Buddha must preach his sermon at Deer Park, etc. The Eternal Way does not seek you, it is you that must give it to others to cancel out the debt of your receiving of it. There is no god to teach others. There is no one but you.

The Great Beast encoded a methodology in these seven entities that made possible Thelema. Will does not exist without these steps, and understanding these steps the members of his magical order could use the materials created by mankind for purposes finer and stronger than by those who ostensibly follow these teachers.

11▶

SET/SHT

The First Beast claimed that all of the magical force of his Aeon was held in Set, Shaitan or Satan. He symbolized this force with the word ShT. *Shin Teth*, which he counted as 31, from its Tarot values. *Shin* is XX, the Aeon and *Teth* XI lust.

Many Setians encounter this symbolism and just think "Yeah. It's the Devil." But let's look a little deeper at this idea. Let's consider Set when he was hidden by the Aeon of Horus.

Crowley viewed the Cosmic process and the individual process as identical, since on the one hand the Cosmos contained the individual. (You are in the universe), and the individual contains the Cosmos (the universe is in your head.)

The source of the world's progress is (sadly) mainly war and aggression. War and the threat of war has funded the sciences and technology, created entire disciplines of psychology and medicine, built bridges, railroads and dams, the dark power is the Shaping power. ShT is Lord.

The source of much of the world's movement is lust. Lust sells cars, creates marriages and babies, and can be sublimated by those black magicians we call advertisers. The flow of goods comes from lust, and we remake ourselves to incite lust in others. The force of lust drives our world. ShT is Lord.

Satan must be below the magician creating the world he can express his Will into.

The forces that individuate us are "evil" forces. Most people create their first selves to deal with a bad situation, death of a parent, and loss of a home, loss of first boyfriend/girlfriend. These selves aren't usually very well made – but they are the forces that awaken us to the need to create ourselves out of the materials of our life. Initiation is forced upon us by the dark forces, not the sweet kindly ones. ShT is Lord.

The forces that hide secrets from us until we are ready are dark forces. Without an internal darkness to overcome, we would be a mass of chaos having access to all parts of our psyche at the same time. We are made strong and wise enough to use our powers just at the right time we (re-)gain access to them. The dark forces rule revelation. ShT is lord.

Satan must be above us shaping us to receive the universal Will.

Sh is the letter of fire, specifically the divine fire, which does not consume but says, "I AM THAT I AM" or less poetically "Individuality exists by cosmic necessity." Crowley did foresee the Black Flame that the Second Beast was fated to draw down from Heaven in Revelations 13:13. *Sh* is the Aeon, because the Aeon is the all-encompassing viewpoint that changes everything to its benefit. It is the fire that makes gold, and it is the fire that proclaims the individual. The Aeon is a Memory of the soul awakened by the Word. It is a memory of another world, a Promised Land – once awakened the mind will work toward what the soul remembers. But the memory is not enough.

T is the letter of the Serpent, the force in the world. It is Lust in its purest form – a force that obliterates the false ego yet does not touch the self. It is the forces that can make you fall in love at the wrong time to the right person. It can make you see visions and have trances just as you are getting ready to get along with your life as a stockbroker. It can make you paint paintings, sculpt, write poetry — or gamble away your life savings, drive drunk, or shoplift on a whim.

The two combined in Crowley's system produce the Working of Magick.

You have felt this Work in you.

Everyone one of you has that story that begins "I started talking to this guy I don't really know why" or "I went into this bookstore and picked up this book, I had never really thought about it before."

ShT is Lord.

This is how he appears in the Aeon of Horus. With the number 31 he is equal to AL, the god of faith that makes all things happen. He is the Working part of the one mind. He is equivalent to LA the no-god of nonbeing – the shimmering all potential that flows as energy into this universe but is beyond the distinction of self and nonself.

We do not see AL and LA this way. In our Aeon AL is the god that makes you the promise that you will achieve a better state than you have now, that you are stronger than you know and by holding to Him you will be transformed at the moment of challenge into a vessel of His Will. We just don't think that AL is outside of you, we think that you are AL – the universe inside your head is your universe – and you have the ability to lead yourself through it if you can Hear your Voice. So ShT is the force that helps you find you. Setian Greater Black Magic will reveal to you the forces you need to know yourself at the right time. ShT is the Gate – and in this we can agree with the First Beast that ShT is the concentration of magic – and the equal to the god that is you – because ShT is as big you can perceive him to be, and the more you can see the more magic you can do.

We do not see LA as non-being. We see it, as something closer to the *ginnung* of the ancient Germans or the *maya* of the Hindus. It is the vast force that comes into the universe all the time. It is the force that sustains galaxies, makes the quantum weirdness possible in your head so that you can think, and gives the possibility of possibility to every creature that is touched of ShT. LA is universe of forces, which can be, manipulated by the magician. It is as big and useful as you perceive to be. Many of the magicians that work with LA have names: Wright, Edison, Tesla. So LA is equal to ShT. Without the potential of the Objective Universe the transforming force of magic would be nothing but a way to amuse the Mind. If no change is ever made in the world, the amusement wears thin and the mind looses its edge. So LA is the equal of AL and of ShT and together they are the components of Will.

•A self that creates the world by drawing itself together to super awareness, then expands into all levels of the cosmos and does what it finds there to improve itself. AL (the Kabbalistic god)

•A transforming force that has magic and lust, strife and darkness, revelation and the ability to "get outside of the game." ShT

•A rush of energy always coming into the world that the magician can shape as she wishes. The universe has a similar process to the individual, so as individuals we don't have to come up with all of that energy on our own. $LA + ShT + AL = 31 + 31 + 31 = 93$

It can be Will: THELEMA

It can be loving the Other to be transformed: AGAPE

It can be Victory: NIKE

It can be Seeking the Mysteries: REYN TIL RUNA

So we don't think that the expansive processes of the universe are the same as ours, but we think they are similar enough that we can impose our Will on them. We differ from Crowley in thinking that the universe inside our heads is the same thing as the universe. He failed to see this and was blinded by Unity, so although his soul told him Set was the Teacher and Giver of magic, he could not Hear or Say Set's Eternal Word.

Now what is the use of this? Did I tell you this so that you can preach to your Thelemite friends and convert them to our fold? Did I tell you this so that you can see how one Word leads to another Word, much as one Work leads to another Work? (Transformative knowledge is half the battle *Sh*). Did I tell you this because it would be a good time to do an invocation of Set before an altar with the XX and XI cards from the Crowley deck and ask for illumination about what those cards mean? Did I tell you this because the practical side of card XI will be getting a boost on or near the anniversary of the Cairo Working of the First Beast? Did I tell you that for a Hidden reason, and as a servant of Darkness, I have to deal with the Hidden?

THE FIRE

11 NUIT

Nuit is a third generation Egyptian goddess. Her grandfather Atum's Name means both "Perfection" and "Nothingness." His children were Shu, god of air, sky and intellect in its separating mode and Tefnut, goddess of moisture, fog and mind in its mode of connectedness and re-integration. Their children were Geb, the dead god whose body is the Earth and who haunts the world as the Elder Horus, and Nuit, the starry sky of night who gives birth to the sun every day. The children of Geb and Nuit were the five gods of human consciousness Osiris (Asar, literally: the Dead Man), Isis (Aset punning for "Old Woman"), the Elder Horus (meaning the "Far-Off" one god of chieftains), Set (meaning the "Cutter" in charge of cutting the umbilical cord and circumcision), and Nephtys (meaning "Lady of the House" goddess of thresholds).

Nuit, who spoke to Crowley in the first chapter of the *Book of the Law*, is probably the best symbol for the universe inside our heads. The night sky is the key to human evolution – in the *Book of the Law* this is summarized as "Every man and every woman is a Star." They are stars both in their own firmament and in the universes inside other people's heads. Now let's think about the star of yourself in your own universe. Your universe has a model of everything you know plus space for everything that can be known. One of these things is yourself. You have a model of yourself and it is the Star shining in the dark of the Unknown. As a magician you know a secret that most people do not know – this model of yourself is not yourself. In fact your opinion of yourself is much smaller and much less important than your real self. Your real self is the whole of your subjective universe. Crowley's Self saw this as Nuit. Her Symbol is a pentagram (Symbol of isolate intelligence) with a circle within it (Symbol of endless reintegration/renewal) colored red (Symbol of life and the feminine). There is no true name for Nuit, Crowley took the refrain in *The Book of the Law* "to me, to me" as Greek ΤΟ ΜΗ (το μη), which he took to mean **The Not**. As Dr. Flowers pointed out to me ΤΟ ΜΗ is an unlikely reading, but the noun τομή meaning "a cutting" or "that which is separated" is likely. This shares the same root as the Latin word *templum* (temple) suggests that sacred space was cut aside. The original meaning of the Latin word *templum* was a place set aside to observe the stars implies the mystery of individuals worshipping the stars to become a star.

Nuit has the Perfection and Nothingness of her grandsire, her stars sparkle because of her father (indeed without the intellect of Shu she should be in unproductive union with the Earth). She has the integrative powers of her mother – being a Being so vast she levels the playing field (with joy and wonder) for those who gaze upon her. She is manifest in her children, especially Isis (particularly those parts of Isis that Dion Fortune calls the Black Isis), Nephtys (who ruled over the practices of getting spirits to be incarnated in children), and Set (who is a constellation in her sky). Let us consider the influence of Nuit on the Cosmos, the magic of Nuit, and the nature of her worship.

Nuit touches all of the Cosmos, not just the region between your ears, or wrapped by your skin. She does not equal the Cosmos, as the universe inside your head is not the Cosmos. The link between her and the Cosmos is primarily through your experience (that synthesis of your reason, your received ideas, your cultural experience and your sensory data). But she is also in touch with the Cosmos by a magical link to it. This creates her great Darkness, because these links are not perceivable by you. This allows for human freedom. In other words the very large number of potential manifestations are held in that Dark – some of them are things that aren't manifest in the macrocosmos yet. Since Nuit touches all of the Cosmos, it touches, and is touched by, other people as well. From Nuit comes synchronicity as well as discovery of things believed to be hidden or lost. The interactions of human psyches produce centers of Initiation and world-change by setting the stage. All of the events that came to you in an unexpected way came from Nuit. The Aeon of Horus has seen a growing manifestation of Nuit in the world by creating technologies that facilitate

human interaction at a distance (such as the Internet) and also by the mass magical action of space exploration. As mankind deals with the heavens, the primal symbol on all of us, even the least observant human becomes aware of Nuit.

There are special magical practices associated with Nuit. As changing her changes the world, all magic comes through her. Magic performed at night has a special potency as it is easier for us humans to interact with the universe inside our heads by working inside of our most hallowed magical symbol. The other aspect of Nuit's being is that forgetting your magical work helps its manifestation. If the desired state is released from the part of you that glows with consciousness it will find its way to the Darkness within you and begin to Work there (and on its counterpart in the physical universe). Austin Osman Spare was a master at this type of magic.

The worship of Nuit comes in making her manifest. In this sense any work of art or magic is a form of worship of Nuit. Four forms in particular are non-harmful to the magician and bring good connection with Nuit (as well as furthering her presence in this world). These are alphabet and language magic, psychographic magic, dreaming, and space gnosis. We'll examine these briefly, and then discuss the results of working with Nuit.

- Alphabet and language magic: Nuit is about unexpected manifestation. One of the ways this occurs is by taking elements apart and putting them together in new ways. It is no co-incidence that Sir Flinders Petri found the oldest alphabet in the world at the time of the Cairo Working, and that alphabet spelled Ballat, a goddess. Letters take on power and mystery because they can produce so many associations. That Oðinn glimpsed the Runes after sacrificing self-to-self is an example of the Working of Nuit. That Austin Osman Spare created his alphabet of desire based on his interactions with the Dark within would be an example of the Working of Nuit. Likewise puns that can create unexpected thoughts and jar the mind are Workings of Nuit. One could count as her Priests James Joyce (who saw her as Anna Livia Plurabelle) or Robert Anton Wilson. There is an even more powerful (although *seemingly* not as magical) aspect to language work. There are many examples of "female language" studies in the world. Women unlike men tend to use language for community forming rather than dominance games. Nuit comes into the world to bring greater freedom (because it makes for more manifestation), and this will bring about the need for new methods of speaking. The political and power speech of the future belongs to women, and all magicians (regardless of gender) need to learn and use this language.

- Psychographic magic: Nuit wants to know about herself. She wants a good model of herself inside herself. One of the best ways to honor her is to develop a diagram of the soul/model of the universe. These mandalas and lamens become talismans as soon as you finish drawing, painting, etching them. Nuit holds Nothingness, the Ayn Soph, the Nirvana; but she exists to discover herself. She feeds on models of herself, and that Need caused mankind to invent religions.

- Dreaming is one of the best ways to worship Nuit: The universe inside your head is the repository of all of your past, all of the impersonal past that formed you, and all of your imagination of the future. She does not hold the here-and-now and is always modeling the here-and-now on her images. Your boss, is he like your dad? (So you dream of dad at work). Your brother? Your Coach? Darth Vader? Nuit is always trying to balance two subjective things – your memories and your future/fantasy – with the objective thing of your daylight life. By learning how to communicate better with her she can advise you on what seems obscure in your current life, help you heal and discover your past so that you can work on it in the here-and-now, and spot doorways into the future. Currently a great deal of dream technology is being developed in the Temple of Set, and perhaps a future book may reveal these techniques. In the meantime there are useful guides in the world, and your own experimentation will yield results.

- Space gnosis: This is a great way not only to open your self to Nuit, but to open your non-magical friends as well. All of the hard sciences, mathematics and many of the social sciences are sacred to her, but space exploration is especially dear. Anytime you interact with the night sky, whether it's using a home telescope, giving computer time to SETI, or naming a star after your beloved – you are paying the homage of attention, awe and respect to the outer symbol of the universe within you. It is the desire to pay such homage that will actually lead mankind to the stars and the pragmatic reasons we many give ourselves.

Likewise it is that desire to look at the starry abyss and feel the positive presence of Nothingness that causes many people to channel their subconscious (the dark of Nuit) as being from a Space Brother, Angel on High etc. This confusion leads to the madness called popular occultism – a very exotic form of Sleep, but no better than the Sleep of the average man.

If you work to communicate with the universe inside your head, you will eventually come to a place of harmony with it. In Crowley's system this meant you dissolved your ego in the outer universe, becoming Nemo (Greek for nobody). Or you shut yourself away from the universe and became a Black Brother, the spiritual version of Howard Hughes in his later life. In the Temple of Set we contend that the harmony of the daylight self and the vast expanse of the night sky self is the Master of the Temple. The Master must manifest the universe inside their heads. They are creators, who create by sharing their understanding. Like the drawing of the psychograph they feed the psyches of those around them. They must Teach both in written form and Mouth-to-Ear. Deeply confident in their self-knowledge their egotism fades. They don't have to loudly proclaim who they are, they simply have to Be.

2f

AIWAZ

Aiwaz or Aiwass, the Holy Guardian Angel (HGA) of Aleister Crowley, dictated *The Book of the Law* to him in 1904. Crowley had inherited the idea of the HGA from the Golden Dawn. This essay describes the nature of such beings.

The word "angel" means messenger. One of the aspects of the Age of Aquarius, of which Crowley was one of the heralds, is that intermediary between the divine and human has become important. This is obvious in its crudest form in the growing angel cult of the Christians. The Holy Guardian Angel exists to prevent the stratification of the soul that was the formula of the Aeon of Osiris/Age of Pisces. The formula of the age was to create a god in the image of all that was good in a person (some amalgam of the Good and the culturally appropriate) and then live in fear, dread and guilt of that image. As the notions of the good became more unified mankind moved from many gods to one. The Catholic Church developed the cult of the Holy Guardian Angel to fulfill a psychological need. It may be hard to assume that the supreme lord of the universe is watching out for you, but it's nice to think that someone is. The Holy Guardian Angel keeps your divine aspirations from drifting too far away from the day-to-day world you live in and becoming an absent god, that thunders down judgment on you.

Two things are needed to communicate with the Angel. First you must practice self-inquiry, honest self assessment. Then you have something as basis of communication. The best method for this is the magical diary, and the use of the exercise of Philo of Alexandria wherein you review the day's events in reverse order to see what ethical precepts you may have broken. Secondly you must inflame yourself with the notion of Possibility. You must allow yourself on a deep level to believe that magic is possible, and most importantly that you are a wondrous being Unknown to yourself. These two paths which may be manifest in many different ways can Invoke the Holy Guardian Angel. You simply need to know that you should Invoke Often, it is not an easy aspect of yourself to awaken.

The powers of the Holy Guardian Angel are four: divine communication, advice, knowledge and power over the cosmos, and the teaching of self-love.

Divine communication will allow you to consult your evolving ethical standards, and take your philosophical goodness into real world Good. Divine communication will also allow you to see the bigger picture of your evolving goals. This is communication with AL, the nature of which is that you become overpowering in that nothing can stand in your way.

The HGA has the power to correlate all the information in your subjective universe. As such it is the best oracle you can ever hear. It does not have objective knowledge of the universe, but it knows more than any one part of you. It can keep you from make a decision based on just your prick, just your logic, just your social duties, etc.

The HGA is a filter of the signals you get. The average human receives one million signals per second from her nervous system. The HGA picks those that are magically meaningful. Magicians do not have more synchronicities than other people, they merely

observe them. These meaningful co-incidences help you map your subjective universe, they also allow you to Work your will on the objective universe through the magical link. If your Work as a magician becomes trans-personal these synchronicities can be shared with others as places their magic will Work. (This is becoming the Father). Thus the HGA gives you power over, and knowledge of, the subjective universe.

Most importantly the HGA Teaches you the power of self-love. Once it sinks into the depths of your being, that all of your magic comes from loving yourself, you will cultivate that love. The insults of others will cease to harm you and you will develop the power of Pardon to such an extent that you can un-do the effects of past misdeeds. Eventually you be able to direct stream of good fortune on those who need it.

3f

ANKH-F-N-KHONSU

One of the magical triggers of the Cairo Working was a painted funeral stele of the XXVth Dynasty belonging to Ankh-f-n-Khonsu. Crowley had prepared for the sort of Contact that he received from such forms of communication.

"Ankh-f-n-Khonsu" means "May he live as the Pathfinder." Khonsu was the Theban moon god, who had taken the place of Montu as son of Amun and Mut. Montu, the warrior-god of Thebes was in decline by the XXVth dynasty, and Ankh-f-n-Khonsu was one of his last priests. Montu had absorbed the Cult of Set in the XXIInd dynasty. Khonsu was a healing god, and god that helped you find out what you wanted to be/do in the world under his title of "Arranger of Destinies" as well as his name which in Egyptian means "Pathfinder." He was associated with the gods Ra and Thoth. Choosing the name of the god of the rival cult, had to be a deliberate choice, a Sending toward the recurrent future (in Egyptian "Neheh"). Ankh-f-n-Khonsu choose two spells from the most famous of afterlife books, *The Book of Coming Forth by Day* to be painted on the back of his stele. This was also unusual in that the backs of the stele were usually left blank. The spells were numbers 2 and 30. Thirty is the most popular spell of ancient Egypt inscribed on countless scarabs. It tells the *ib* or "heart" not to speak against the deceased. It is a spell of Hadith, to get the recording entity emphasize why the dead man should continue. Spell 2 allows the spirit of the dead man to visit the earth unhampered by such forces live here, and perform his will among the living.

The Egyptians invested a good deal of time becoming known as the wonder-workers of the ancient world. In Late Antiquity as the Roman Empire withdrew funds from the temple schools, Egyptian priests immigrated to Italy and Greece and set themselves up as magicians; their scrolls forming the basis of European magic books. Their magical reputation (enhanced by biblical references) made Egypt seem the mother of magicians. This lead to various revivals of Egyptian magic, including Caligistro's Egyptian Masonry, the first synthesis of European guild-mysteries with Egyptian themes, and the deification of Osiris in such rites. This idea found its way to the Golden Dawn and hence to Crowley.

Crowley himself prepared for the contact in three ways. His mother had dubbed him the Beast 666, so when Rose found the stele numbered 666, he was ready for the news. Many of our important magical workings happen earlier in our gene-line. He had joined the Golden Dawn, which had inherited Theosophy's tradition of the Secret Chiefs, beings who influenced the evolution of mankind, so he had a slot in his psyche for such communication. Thirdly he had been introduced to an early translation of the Spell of the Headless One, which enabled a magician to obtain an audience (and momentary Union) with a god. This spell was the method of contacting Ra-Hoor-Khuit. He had been seeking Communication, so he was receptive when it came.

This exchange between the past and the present produces two profound effects in the psyche of the communicant. Firstly it experientially reveals to him that body-life is not soul-life. This simple truth of itself is almost enough to insure immortality. The second effect is Possibility and Purpose is infused in the soul of the receiver. He or she knows that things are not as they have been taught by other humans to believe and that they must share their knowledge. Sadly most such communication happens to people that are receptive but not prepared to deal with the material, and so it becomes UFO-ranting, Lemurian channeling,

etc. Many people who do prepare their minds well enough are too addicted to their self-image to be receptive. Being open to, but not "believing in," such communication is an important part of Crowley's system. The proof of the communication lies in the power, happiness and wisdom it brings you.

Crowley's interaction with Ankh-f-n-Khonsu lead him to see the afterlife as potentially active, and that his role was to remove the idea of "eternal rest."

41

THE LORD OF SILENCE

The Lord of Silence, Ra-Hoor-Kuit, is the speaker and audience of the third chapter of *The Book of the Law*. The name shows a unified form of Ra, the supreme deity of the gods – who one could easily say is the god of the Idea of godhood, and Horus, the living form of god incarnated as Pharaoh – who one could easily say is the god of the Idea of humanhood, and "Khuit" a word meaning "immortalizing feminine forces." In short (s)he is the perfect union of the first two forces, and the divine counterpart of who Aleister Crowley was to Become. He is also the master magician of the gods. Crowley identified him with the Greco-Egyptian god Harpocrates. Let's look at the five aspects, Lord of Silence, Ra, Horus, Khuit and Harpocrates and see what ideas hold as prototypes for the Initiate.

The Lord of Silence is experienced by everyone and forgotten at the moment of experience. Perhaps you were in a fight with your significant other and while you babbled on, an inner voice said "You're being a jerk, right now." Or perhaps you are weaseling out of speaking up when a co-worker is being criticized and that inner voice says, "You should speak." This is the Lord of Silence. It is the part that filters the better part of the One Mind and the better part of your unique self, but often does not have the power to act. It is seldom heard, hard to hear and the voice of the will. If you learn to let it speak it will make you the kingly man. For example if you can perfectly relax, turn off the internal dialogue, and then say in a loud voice a Wish, that Wish is always granted. You will find that true silence will purge you of false desires. Most of the magical methodology associated with Carlos Castaneda is associated with getting to the Lord of Silence.

Ra was more than just the sun god. Egyptian theologians promoted him twice. In the Fourth Dynasty he became the supreme god of the pantheon, and the divine counterpart of the Pharaoh. His symbol was the "Horizon" which architecturally was the pyramid. In November the year before the Cairo Working, Crowley did an Invocation for Rose's amusement in the King's Chamber of the Cheops' pyramid, which produced a flood of light as bright as moonlight *inside* the chamber, establishing his link to Ra and Khonsu. Ra's second promotion came during the Ramesside Dynasties (XIX and XX). During this time Ra was given 72 forms, and was seen as the god behind the gods. His various divine hypostases included Sia, divine intelligence, and Hu, divine utterance, Sekhmet, divine (female) power, and Maat, divine (female) connective justice. When his boat passed through the underworld, the dead came alive for his judgment. In short he was the point where energy flowed into the cosmos, he was the god-maker. Thoth was said to have two supreme spells, one of them allowed him to see Ra no matter where he was. Ra represents that conscious and pre-conscious part of humans that makes gods. He represents that part of humans that allows them to enliven and interact with the dead. He is the creator of magic. He is the indefinable part of humans that crates all of the divine and namable parts. In Setian theology he would be the Gift of Set. If one had the perceptions of Ra, one would see things in terms of their energy – you could easily pick out the great artists and the not-so-great connivence store clerks from high school photos – but more importantly you could simply shine on the clerk and make him the artist.

Horus is the god, who is born among humans to lead them. One doesn't start out as Horus, but one achieves Horus-hood by being chosen as Pharaoh. On the magical side Horus is the focus of many different subjective universes. All the universes-inside-heads believe him to be king, so his words have power. He has the Pharonic abilities: *Imkaw* – the ability to create confidence, and *S'ba* – the ability to teach, tax or punish (literally the power to make a *Ba*). On the religious side he is the High Priest of all the gods. On the domestic side he is manager of the supply economy of Egypt being a practical accountant that rules

by gift and tax. On the military side he is commander-in-chief, and is expected to lead his troops into battle, not rest at home. Horus is the double face of kingship, on the inside he must be trained and also self-disciplined to be a wise king, on the outer side everyone already thinks he is king. He is the mystery of incarnation – he must devote himself to learning the skills to be what he is.

Khuit is an interesting word. It is the feminine plural of *akh*, the immortalizing force. It comes from a root word meaning “glowing.” One of the many (and certainly one of the oldest) paths of Egyptian immortality was to become a star. One did not try to ride around in Ra’s boat, or identify with Osiris – instead one identified with energy itself, and achieved a place in the body of Nuit. One did not dissolve into Nuit like salt into water, but instead beautified Her. The Lord of Silence told Crowley that these forces are not one, and that they are feminine. There is no one path to immortality, but the sign of the path is that it is receptive and nurturing, and that paths as groups may be considered to act as part of the Master Magician.

Harpocrates was a very popular god for the Greco-Egyptians. The young Horus, not the brother of Set, but his nephew, he symbolized the forces that protect childhood. He was adopted into Christianity as the baby Jesus along blue-clad Isis as Mary. For the Nile dwellers his finger held before his face was the sign of a nursing babe, the time when according the Egyptians you received your secret soul name from your mother. Crowley, being European, saw this as the sign of silence, with all the meanings of “Sh!” from tranquility, to not waking a child from dreamland to conspiracy. It is also the Shin (*Sh*) meaning fire. Harpocrates is your authentic self. We all interact with this “realer” part of subjective universe and it always seems younger than the man in the mirror. This is not because of vanity – it is because it has aged less since we keep it from ever seeing the world. One of the manifestations of this part of human make-up is the current notion of the “inner child.” Because of this part of ourselves we can always return to a certain innocence and authenticity.

If a human is able to see all of these faces as one face, and see that as her own, she becomes the Master Magician. Such alignment comes late in a magical career, and when it comes all need for Words or other internal Necessities fall away. Very few will reach this Promised Land, more will be able to describe Paths to it, but those who aim for it (or honestly help others find it) will have the correct obstacles in their life, and the incorrect ones lifted away.

5r Will

Thelema means Will. The idea of “true Will” as goal and method illuminates all of the writings of Aleister Crowley. It is the notion most popularly misunderstood of his ideas. This essay will describe the nature of Will and offer some insights on its attainment.

“Will” is not simply doing whatever strikes your fancy at the moment. Throwing away the presidency because you want to screw an intern would not be Will (unless your greater goal revealed to you by your HGA was to throw away the presidency). Giving up on your art show because it offends local decency, and thus saving yourself trouble, embarrassment and expense would not be Will. Smoking dope while your business goes under is not Will.

Will is the service of Nuit. The universe inside your head has one basic desire: expansion. It is expanded by increasing your knowledge of it and of the universe outside your head. Travel, education, self-knowledge of all forms – particularly the kind that comes from doing something new or challenging are obvious examples of Will acting in the world. With each act of Will you Know more, yet the Unknown has been made bigger as well (each answer to ten questions leads).

Will is the coming into being of Hadit. The tradition of being yourself is small and dull and will fall into ruts without Will. Will gives you the ability to fulfill the laws of your imprinting and overcome them. Every act of Will brings you greater “power to do,” rather than “power over.” As such it is a key to free-from immortality, rather than immortality based on haunting certain people, places or things. Each of action of Will should give you greater vision – it makes you more of the winged disk of the sun, which sees by its own glow.

Will means knowing that you have a destiny. Once you know this, you have the potential to be the king or queen of your subjective universe. But you don't get anything by knowing your destiny, other than a target. You can arrive slowly or quickly, in style or as a beggar (and the Law gives you no compassion). You can't make a deal with god nor future self. You merely come to know that a certain path re-orders your mind/body/psyche complex into higher energy states that release more energy into the Cosmos. (That last statement is the equivalent of the beginning sentences of the last two paragraphs).

It can not be over-emphasized that Will has a different meaning in the Right Hand Path and the Left Hand Path. In the RHP Will means finding the role that expresses your Essence in the mode most beneficial to the greater Will of mankind – as such no one can oppose you. In the LHP Will means finding the places where you can make actual Choices that effect your Essence, its manifestation and the people around you. It is much easier for someone to screw-up on the Left Hand Path, or to make discoveries so far “out of time” that you are a freak. The RHP path brings social evolution to the world, the LHP brings freedom. The two feed off of each other. (To complicate matters the LHPer often has to fulfill RHP obligations to manifest her Will – being a power “that seeks evil but only accomplishes good.”)

Will opens the four-fold world to exchange energies. The Egyptians knew there were four worlds: the human world, the world of the Pharaoh, the world of the gods and the world of the dead. Each action of Will opens doors between these worlds. Perhaps your seeking after the mysteries have allowed information belonging to the dead to circulate in this world. Perhaps you obtained an ethical principle from your divine self and have applied it to your own life. Perhaps you simply got a job so your family won't starve. Will directs the many energies of the Cosmos to their appropriate sphere.

Will reveals itself to those who serve it. The outer world is the training ground for the Will. One does not gain Will by imagining himself a great conqueror, one gains by conquering. The outer world always has a thousand symbolic battles that allow one to fight for the idea of Will (to move the power of the divine into the human realm). These may be battles for free speech, battles for human rights, helping someone get an education, helping someone obtain an Initiation. Each of these are great training grounds or practice rounds for the Will. Not only does their nature serve to teach you things about your true Will, it offers you a chance to beckon aid to yourself by giving it to others.

6f MEMORY

Memory has been a mainstay of Western Magical practice since the Renaissance. The prototype of Tarot cards were devices used to enhance memory. There are three sorts of memory arts needed to use Crowley's system. These are daily examination, universe building/archetype augmentation, and fantastic memory. Let's look briefly at these types and their place in the system of DCLXVI.

Daily examination was Philo's gift to us as well as the notion that a Magus has a Word, a Book, and a Law. The simple practice of running through the day's events backwards, has a concentrating effect on the self. Once enough practice has set in that the initiate does not simply wince at lapses in consciousness or common sense, he will develop more day-to-day awareness of how his actions are in accordance with the Law of Thelema. The practice has the secondary magical benefit of allowing one to track the development of ideas, and learn to spot omens. There are practical benefits as well – one's visualization becomes better, one becomes less lazy, and matters overlooked tend to be remembered (such as picking up the dry-cleaning). The biggest benefit is simply the change in duration that the Initiate experiences – the more she comes to look at her days, the longer the days subjectively become. This magic trick allows a person to live twice as long, and therefore achieve in one lifetime what might have taken many.

The process of world-building/ archetype augmentation is way of throwing off social conditioning, gaining prodigious memory and living in a magical reality. The process involves learning a symbol system (in Crowley's system the Tree of Life), and then

interpret new things in that schemata, both the items of your life and other symbol systems. On the one hand this breaks down and reconstitutes a world along magical lines, thus making the elements of your world (and to a proportional extent the greater world) more subject to your Will. Thus it serves Nuit. On the other hand it tends to blur new symbols systems that spring from culturally differing ideas, and worse still can lead to schizophrenia and paranoia as each event seems "fated" and "ominous." Nuit doesn't care if you are crazy, but Hadit does. The cure to this practice is the twofold. One is to respect symbol systems in context, apply the methods of anthropology, archeology and linguistics to systems new to you. The second is to practice the honest diary keeping of the first exercise so that you don't drift off into subjective inner realms.

The third aspect of Crowley's memory arts is fantastic memory. This is the art of "remembering" a past life. This guided fantasy is both empowering and dangerous. If a student of art can come to believe that he was Da Vinci in a past life, it might release enough confidence to do great work in this one. However if this technique becomes a goal, the Initiate ceases to use guided imagination to discover Purpose, but instead become lost in a nostalgic daydreaming. Again the cure lies in the first practice, and in developing a healthy sense of humor. Sadly few manage either of these things, over the years I have met no less than ten people who believe themselves to be the reincarnation of Crowley. If it were true in any case, I can only marvel at how much he has deteriorated.

71 THE PATHS

Crowley believed that when one left the Adept Grades, one could either give up one's ego and become a Babe of the Abyss, being at one with Nuit OR one could shut himself away from the universe and become a Black Brother, a follower of the Left Hand Path. These unfortunate SOBs were eventually destroyed by the universal tides acting on them, much as stones being worn down by sea waves.

We in the Left Hand Path (LHP) see this matter differently. If we didn't we would scarcely have an interest in the First Beast.

Crowley believed that the Master of the Temple obtained a true Union with the objective universe and by so doing could interpret any event in that universe as a communication from its meaningful and purposeful side. Ultimately one would realize the unity of spirit and matter, and the folly of believing one's thoughts to be separate from the Cosmos. Crowley saw himself as a teacher of the Right Hand Path.

We believe that spirit and matter are not two phases of the same thing. We see the relationship of spirit to matter to be like sunlight shining through a glass of water. The light and water interact, but do not blend. We believe that such union is not possible, and if it were, it would not be desirable. We have accepted the law of Coming Into Being, and believe that knowing this to be the Law, our happiness and depth of being comes from heeding it.

We believe that as psyche becomes aware of itself, it begins to differentiate itself from the universe. The psyche grows more rich as it becomes responsible for its own contents. One thing the psyche realizes is to be open to the universe, not to "blend" with it. The psyche wishes to become more powerful and potent, and therefore wants to have a better map of that universe. The universe inside one's head can work on the objective universe better if it has a better correspondence with it. As humans we understand that there are many barriers to our understanding – defense mechanisms, faulty understandings, cultural blinders, popular misconceptions, faulty sensory receptors, etc. These blockages to the outside universe must be eased out of the picture. The inner universe must likewise be gently and thoroughly examined so that blockages to the flow of energy in the universe within may be limited. There are the sort of people that Crowley calls "Black Brothers" – people who vaingloriously refuse to correct their understanding or improve their perceptions of the world without. These people rapidly rise up in the world as dictators and tyrants. Depending on their personal power and the correctness of their initial understanding they may come to be dictators of countries or just asshole bosses. In any case they must surround themselves with people that will reflect their incorrect views back to them. At first they will use rhetoric and force-of-personality, but as their understanding decreases they use

fear. Eventually they will die as their psyche can not receive energies from the Cosmos nor send energies to the Cosmos in exchange.

Those who wish to avoid this fate, must establish a group to increase their feedback from the human world. Rather than surrounding themselves with people who will happily parrot back their rhetoric, people of a certain level of Being establish Schools. Here the teacher teaches the methods of their Initiation and in exchange learns more about the impersonal aspects of her way of being as others experiment with the tools. In short the Teacher must have the beginners mind to the student's discoveries, triumphs and objections. The School should teach little dogma, but cause great communication.

So like Crowley we do believe that humans have two choices at a certain moment, we think it is between tyrant and teacher.

The anger that many people feel toward the so-called Right Hand Path is not the illusion of Union with the Cosmos, which it preaches. Humans after all have to make choices about the Unknown, and it is their job to choose in accordance with their souls. The RHP however does not teach people how not to become tyrants. It is from their tyranny, which Crowley would call the Aeon of Osiris, that people are feeling into the Aeons of Isis, Horus, Set, etc. We respect the First Beast revealed of the Prince of Darkness because he helped melt the ice.

We feel he did not understand his contact with Ankh-f-n-Khonsu, who clearly had not been absorbed into Nuit, but had made the pact with the future to Teach and Learn, which is the key to an active afterlife, just as much as it is a key to this life.

8r

BALANCE

One of the important ideas in Crowley's system is balance. Balance is the key to causing change in accordance with the Will. Balance has a meaning both macro-cosmically and micro-cosmically, and understanding both is important for the magician.

Crowley, independently of Freud, understood the dangers of repression. Things within the micro-cosmos maybe well lit by the light of reason, or may be being warmed to manifestation by the Source. Desire ceases upon the repressed notion, and our lives are filled with the "Freudian slip" Poe's "Imp of the Perverse" or the Christian explanation that the "Devil made me do it." If you deny your hatred of your coworker, it will manifest itself in stupid wicked things you say. If you ignore your lusts under the mantle of chastity, you will become a sex-obsessed fiend. Although these ideas are intellectually familiar to us, we seldom act on them. We assume that our repressions are probably sexual in nature and our enlightened attitudes have solved such quaint problems. This attitude does not reflect a holistic approach to the self or the world.

Here are a few types of imbalance that we don't recognize. For example we don't consider that if we repress the body by not allowing it exercise, it will manifest its will-to-action in another form like a heart-attack or diabetes. We mistakenly assume that the body is not part of the subconscious. We don't consider that if we repress the mind by not giving it challenging enough material – it will spin off into strange subjective webs, this is because we don't think about the **mechanism** of the mind as being part of the subconscious.

We understand the subconscious is part of the darkness of Nuit: although she is much more than this. We know the magic we thrust into her and forget works well, but we fail to see that any "forbidden" desire will work just as well. It will develop along with the rest of us, which is why when men and women of spiritual paths finally manifest their dark side, they are so rank and evil. The Initiate must always be wary of total faith or belief in an idea, lest his subconscious betray him at a crucial moment. Herein is the secret of self-sabotage, which is the destroyer of Initiates.

On a slightly larger scale this is the root of bad behavior by large groups of humans. If a group wishes to ban certain ideas, feelings, or needs the collective effect of their subjective universes will be to manifest these things. Thus the political party most interested in less government makes more government, the free speech group will produce laws for expression and so forth. The magician knows this. If he wishes to empower the group, he will seek to make them confront their Opposite idea, and deal with the reality of their

actions. If he merely wishes to use their force, he understands that the magical power of the group is 180° opposite its stated goal.

On the scale of humanity, Ages and Aeons, are the expression of repression. It is easy to see people in history who belonged to the Aeon of Horus or that of Set, yet the time did not support their work and they had to do great Workings in Secrecy to obtain their results. Now the collective might of mankind is ready for freedom, co-operation, and individuality. This too will last for a season. The vision of Magus, and the power of his Word may be for only a few, or for many as the consequences of imbalance are worked out. Since the nature of mankind reflects the nature of man, one may study history by studying oneself and vice-versa. It is notable that the magical keys of the Aeon of Hours such as the Enochian system, the Abra-Melin, the Invocation of the Headless one, etc., had been lost and found before being activated. Likewise in your own life, you will discover that the Roots of your magical self will have appeared in early actions and experiences that you discounted as being of trifling worth.

9r

SEX MAGIC

The Buddha taught us that there were three things we cling to: Being, Non-being and pleasurable sensations. The Initiate of Thelema must learn to break his clinging to these things and make them the tools of his Will. They form the three sides of the triangle in which the Eye resides.

The greatest pleasure is orgasm. In this moment we have a direct gateway between the Cosmos and the deepest part of the psyche. It is the best moment of communication, and it's the worst if you are wishing to communicate anything other than the sure joy of your existence. However, that communication is the most powerful one in the magician's repertoire. Any wish that may be truly joined with that feeling maybe sent. The moment of orgasm has two great powers. Firstly it can effect the destiny of any being who is generated by it. (One can have conception without orgasm, but with it the parents can give certain information to the offspring.) Secondly it puts you in the same state as every other human having an orgasm, so that your Will touches and communicates with theirs.

For the second reason, sex magic is great for practical effects where in one wishes for something that other people can give, like wealth. It is also good for exploring the nature of the human cosmos for the same reason. The great 69 rite, the rite of the Holy Hexagram, can teach more secrets about human nature (beginning with your own) than a 100 self-help books.

For the first reason solitary sex-magic is great for sending entities into the astral plane. You can create servants and allies that not only have your Hadit-instructions in the form of sigils, runes etc., but your Nuit instructions as well – in other words they are related to you. Free-will and adaptation are the powers that Nuit confers upon you and will confer to those things born of you. Herein is the secret of the genii.

Sex magic is attractive because it is easy to do. Some teenage boys literally spend hours practicing certain aspects of it. It's power, however, lies in that it changes you from someone who clings to pleasure – "I just need this for comfort and then I am out in the dreary world again." – into someone who uses an aspect of existence to further that aspect and explore things beyond the flesh. Do not look down upon the furthering – be very wary of anyone that suggest sex for sex's sake is bad. But do not fear the cosmic aspect. You can face aspects of the cosmos that are truly alien without fear, if you have pleasure as your shield. Therein is the secret of incubi, succubae, and alien abductions.

107 YOGA

Yoga (from the Sanskrit stem *yuj-* "to bind together, yoke") is a method of obtaining liberation from the limitations of the flesh, the distractions of the senses and inadequacies of thought. It obtains this liberation by yoking the behavior of the yogin to practices of truthfulness, restraint, focus and meditation. Pure and deep contact with the inner world can produce a freedom from some of the frictions of the outer world, as one is causally linked with the true Source of Transformation and freed from the simple force of change.

British guilt about the colonization of India had exalted its spiritual practices in nineteenth century popular fiction, and is often the case in the magical world, destiny sends the make-believe out first, and so we are confused by the Real. The make-believe has to show up first (change in the Subjective Universe produces a change in the objective universe). Yoga was a pre-Indo-European method of personal change and represents (along with tantra) the Dravidian contribution to world civilization. It has four great advantages as a practice 1) It's cheap and portable – all you need are body and brain 2) It can be practiced all of the time 3) It produces practical results such as relaxation, concentration, and even magical powers 4) It can give the beginner early experiences of alternate states of consciousness in a controlled environment.

Any practice that restrains behavior is a yoga, any form of devotion is a yoga. Restraint of speech, control of breath, sitting or standing in certain postures, chanting the name of a god or other magical formula, gazing at an object all qualify as part of the practice. Crowley changed previous Western magical thought deeply with his understanding of yoga. Before him it was considered important for a magician to be virtuous or "pure" with the understanding that the supreme power of the universe was squeamish. Crowley discovered that purity means strength of essence. One can become one with the Source of Transformation. One need not invoke this force to do this and that as the ceremonialist does, one can reach within and grasp the Force that is always working on us. The revealing/transforming/shaping force can flow if you allow your own thoughts to be absorbed in it. This state can bring about magical powers (*siddhis*) in which miracles of the inner world can become miracles in the outer world, but more importantly the inner world no longer has to arrange hardships and ordeals for you to "teach you a lesson." You can, via yoga, pass beyond the "life is a school" mode of being into being your very own self.

It is difficult for the beginner to realize that such things may be achieved with years of practice. The early rush which is often mistaken for final states can become dull, so Crowley balanced his system with magic. The results of magic become much stronger for the focused mind, so the beginner sees the value of yoga and will continue her practice until the deeper rewards come. This piece of brilliance makes sure that students will follow the path without the presence of the guru. Thus we don't make our pilgrimages to meet the holy men, until we are half-cooked and rationally sure that we want to stay in the oven.

117 ABRA-MELIN

In the whole of my magical career I have only heard of two people that performed the Sacred Magic of Abra-Melin, the Mage. One of these was Aleister Crowley, the other an Arizona based magician in the 1970s.

The book and its theories have a great deal to say about Crowley's system, and the nature and use of Will.

The book aims to give the operator the knowledge and conversation of one's Holy Guardian Angel. After this noble work is achieved the magician can force the hoards of Hell to swear obedience to him. The book is in three parts, the first tells of the wonderful journeys the author has undertaken which lead to him meeting Abra-Melin in Egypt and the uses he put his magical powers to, the second is advice about the appropriate mindset of the magician and the third explains the operation as well as giving the magicians a series of talismans that the demons may operate. "Abraham the Jew" presents his book as being a

gift to his younger son Lamech, as he had given the gift of the Kabbalah to his elder son. Although there was an alchemist known as Abraham the Jew operating about the time of Columbus (and playing some shadowy role in central European politics), the book itself is a fraud. There is no Hebraic lore, Christian operators are cautioned against converting to Judaism, positive references are made to the Apostles and especially St. John, and so forth. It appears that the work was written in the early eighteenth century, but has been backdated to end of the fifteenth.

"MacGregor Mathers" had found the handwritten manual in the Paris Arsenal. He did not perform the operation, and certainly was not able to make its wealth talismans operate. He wound up being paid the less-than-princely sum of thirty-five pounds for the translation. He had a passion for finding obscure lore and incorporating it wholesale into his magical system (one of many traits that he shared with "Anton LaVey").

The operation of the sacred magic is different than average goetia. In the run-of-the-mill grimoire the sorcerer is given the talisman of a demon that he can then conjure up and force to do the work by threats and name dropping ("I am on good terms with YHVH, buddy!") In the sacred magic the operator is told to prepare for the operation for six months and then retreat from the world for six months. The preparation requires that he set up a property to do the work, order his life to have few distractions, study the work beforehand, and prepare the perfumes and tools needed. He must create a chamber that has an Eastern section for invoking/becoming YHVH and a Western one for invoking the demonic forces. Then he can begin the work. For the first two months he prays hard, eats and sleeps sparingly, and focuses on his goal of obtaining the knowledge of the HGA, the second two months he prays harder and focuses more, the last two months he prays harder still, sleeps and eats even less than in the four months previous and then the HGA shows up reveals cosmic knowledge and instructions on how to make the demons swear allegiance to him. Then over three days, he turns to the West and invokes the four Princes of Hell: Leviathan, Satan, Lucifer and Belial and their minions to serve him.

Lets look at Crowley's performance of the Work and then at the teachings of the Working. In 1899 he purchased his land at Boleskine to perform the rite. His magical father had translated it, and at that time Crowley was even signing some documents Aleister MacGregor. MacGregor needed him as an enforcer, and he had to put the rite aside to do some police work in the Golden Dawn. The second attempt was in 1903, but his marriage to Rose Kelly interrupted the performance. The third and successful attempt was made during a walking tour of China in 1906. Crowley visualized the chamber and tools, and performed the work by Will alone.

Here are some of the lessons of the Working.

- Magic is deeply integrated into one's life. This working takes a year to do.
- The formula of the father (Abraham the Jew) begins with finding an initiator (Abraham the Jew, MacGregor Mathers, etc.), surpassing him then manifesting his material.
- The estate is important step in male initiation; owning property is part of one's development.
- Workings begin with polarizing and separating parts of the self (the eastern and western orientation), making them strong and recombining them.
- *Samadhi*, the ultimate absorption of the thoughts in the object of thought will transform the thinker. In this case the object being the HGA.
- The formula of Seeking, Withdrawing and then Acting in the world is transforming. Whether it is Abraham the Jew, or Crowley.
- Abraham the Jew says that after the Operation he worked his Will in the world giving service to princes and correcting the moral flaws of bishops, which indicate how magical power is to be used to change the world.
- Abraham the Jew says that it is unwise for a Pagan to convert to Christianity, or a Christian to Judaism to perform the sacred magic. He gives the reason that this would be a revolt against their essential nature. This maybe the earliest that the First Beast read of the idea of magic being connected to one's essence, or as he would have said, "True Will."
- Imbalance is useful. By repressing one's demonic side for six month, the demons are ready to appear and work. The magician can use the same forces that make the Aeons flow.

- Abraham the Jew says that there is a huge treasure hidden for the use of the Anti-Christ. This may have been a useful seed to plant in 666's mind, after the name his mother had given him.
- The sacred magic showed that letter magic worked well for the energized subconscious, this may have been an early encounter with Nuit.

12r

TAROT

The best known divinatory system in the Western World is the Tarot, and Crowley made use of its formulas to release forces in the occult world to bring about his will. This essay examines the formula of the Tarot, and the nature of Crowley's re-working of that formula.

It is unclear when the Tarot took its present form. It seems to be of two roots. The trumps seem likely to have come from Late Antiquity as suggested by scholars like Schwarz and Agrell. Dr. Agrell suggested that the trumps tell the story of a Mithraic Initiation. This Persian tradition may have arrived with the original Mithras cult, or been returned by the Rom (Gypsies) who arrived in Europe (via Persia) around 900 A.D. Interestingly when the Rom came to Europe they brought their goddess Sara-la-Kali, who became St. Sara, and built her major shrine on the site of an old Mithras Temple. The trumps were added to the playing cards of India with their four suites (and perhaps gaining a name derived from Sanskrit *taru* "a deck of cards"). In any event the combined deck formed a popular fortunetelling game until Antoine Court de Gebelin published his *The Primitive World Analyzed and Compared to the Modern World*. In the 8th volume of this huge work de Gebelin and his friend de Mellet each wrote an essay on the Tarot. De Gebelin was a famous freemason. He and his pal Benjamin Franklin initiated Voltaire into the Les Neuf Soeurs Lodge on April 4, 1778. Anyway, de Gebelin gave the argument that the Tarot was of Egyptian origin and introduced a ten card spread that is the ancestor of most modern spreads. De Mellet took the idea further and called the Tarot, the Book of Thoth and established a hitherto unknown connection with the Hebrew alphabet and the trumps. Volume eight sold well and remained in print even despite such disturbances as the French Revolution.

The formula of the Tarot is simple, but very adaptable. It has three parts: the commonality of human beings, the power of chance in the world, the force of premeditation and the nature of human reception of Information. Let's look at these.

- The commonality of mankind: Humans are unique in their response to the problems and rites of passage they define their evolving state, but the problem and the rites of passage are held in common. We all work out issues with our parents, we all need love and acceptance, we all need money and want a great deal more and so forth. The meaning of phrase like "high school graduation" will be very different for each person, but the commonalities of the phrase allow us to talk about it. This is just as true as concepts as Father (the Emperor), Nurturing an Idea (the Hermit) and so forth. Crowley's system begins with the notion that all humans are pretty much alike, which he learned from the Tarot. He connected the Tarot in this instance to the magical device of the Rosicrucians. The 1612 *The Fame and Confession of the Rosicrucians* says the Brotherhood has a magical device called ROTA (wheel) that reveals fate. All humans have a certain number of experiences that Shape them because they are manifest in the objective (and hence mechanical) universe. (If you wish to understand the commonality of humanity as revealed through the Tarot, set yourself up as a public reader for awhile – you will see the common threads). The trumps with their story of an initiation set up the "common event" part of the deck.

- The power of chance in the world: In all of our endeavors chance plays a huge role. Think of an event – a wedding, a funeral, a grand opening – and then see how different it is in certain chance phenomena. What happens if it rains? What happens if you are feeling insecure that day? What if you are ill? What if you just had an unexpected inheritance? What is the minister at the wedding looks like an ex-lover, or your first customer happens to sound like your father? The minor cards represent these forces. The magician adapts to, opens up to, or deflects these forces. The cards show the many forces of life, the

phenomenological randomness that makes freedom possible, choice desirable, and certainty unknowable.

- The force of premeditation: Humans get what they think they're going to get. This formula of self-fulfilling prophecy is discovered by every intelligent human. This means any divinatory tool has a great chance of being accurate no matter how it is designed. Humans are also changed by what they do get, because the emotional and mental states they carry into an experience are changed by that experience, just as the experience is filtered by those states. This is the formula of initiation. Now if the magician knew what he should be feeling or thinking before a given event, he would have the chance to give himself the right feelings or thoughts. This is the formula of divination. Now if you wanted to arrange the destinies of several human so that they fit together, it would be easier if they were using the same tool, so that their premeditations would be linked. This is the formula of the Aeon. Crowley rightly points out the Golden Dawn Angel of the Tarot is HRU, whose name is a name of Horus. Lastly the human under stress takes in information that is digested later, so filling their mind with your own map of the universe when they divine is a formula of teaching.

Crowley and Lady Harris designed the Thoth Tarot with these formulae. His working of the Tarot began when he was 63 years old, and took five years (1938-1943 ev. or 34-39 A.H.) When the American OTO wished to generate interest in themselves and the Word of Thelema, they released the deck into the world — 1969 ev, 65 = LXV AH. and 6+5=11, or III AS.).

The Thoth deck is one of the most powerful Workings of the First Beast. It is one of the best ways to be touched by his Word.

13†

KABBALAH

In 1652 Athanasius Kircher created a diagram called the Tree of Life, which organized the Jewish mystical system of Late Antiquity into a pathworking system wherein the ten emanations of God into the universe were connected by twenty two paths connected with the letters of the Hebrew alphabet. This Jesuit invention revolutionized Judaic mysticism and esoteric freemasonry. By the time Crowley was on the scene Kircher's system was the backbone of Western esotericism, and it (coupled with the traditional lore of the Kabbalah) became the background of Uncle Al's system. This essay cannot even hope to scratch the surface of one of the richest traditions on the planet, and merely hopes to point some of the architecture of the Kabbalah in the system of Crowley's magic. Crowley had received the Kabbalah from his magical father "MacGregor Mathers" who had translated Knorr von Rosenroth's *Kabbalah Denudata* as *The Kabbalah Unveiled*.

Here are the principles of the Kabbalah that Crowley used in Thelema:

- Although Jewish mystics believe that one does not achieve union with God, but rather togetherness with god, the texts that Crowley had to work with suggested union – all souls are part of Adam Kadmon and all have their tasks. Everyone has his or her true Will and will eventually be reabsorbed into Nuit.

- The three pillars of the tree are important – a central pillar that represents grace, the gift from above, and the other two representing contemplation and action. Success in Thelema depends on the Work from the divine joined by magic/action and mysticism/receptivity.

- The basic layer of God is *Ayin* = Nothingness. The basic layer in Thelema is Nothingness.

- Souls transmigrate until people fulfill their task. In Crowley's system souls transmigrate until they fulfill their task.

- Spirit has descended through all the levels of manifestation, so that they can regain their link to the divine. In Crowley's system this is likewise true, in both cases that link occurs in the *sephirah* of Beauty.

- The world is ruled by a select group of secret chiefs. Crowley also thought this was true.

- If one is insufficiently prepared one will be lead into madness (for example seeing duality instead of unity). Crowley likewise stressed this point.

*Holy texts must be interpreted on three levels – literal, metaphoric, and via ciphers. Crowley recommends these methods for studying his own texts.

14†

ENOCHIAN

Ever wonder why the watch on your wrist has its orientation to Greenwich? Or why the 0 degree of longitude passes through that observatory? Perhaps you've even journeyed there and stood on the "Center of Time and Space"? Maybe you did so on a tour that took you to Stonehenge on the same day, and you wondered about the Remanifestation of the British need to orient the world? If you have stood at the spike that marks the center of time and space, you probably noticed that John Dee drove it into the world. You may have even got off on the fact the Dee was an occultist, or that he signed his spy reports to Elizabeth I "007" – the same number Aleister Crowley's good friend Ian Flemming used for James Bond. What you may not have considered is what Dee did with his famous Enochian system, and what Crowley did with it later.

This essay will deal with four questions. Where did Dee get his system from? How did it fit into his world? Where did Crowley get the system? How does it fit into the magic of Thelema?

Dee's famous Enochian system has four roots: the idea of Enoch, the cipher of Pantheus, the mirror and lastly the scrying ability of Edward Kelly. According to the book of Hebrews in the Christian Bible, the lord carried Enoch off to heaven so that he did not die. There was a great deal of speculation about Enochian during the Renaissance (see for example Pantheus below), but the apocryphal *Books of Enoch* had yet to resurface. So when Dee entitled one of his magical books the *Book of Enoch* and filled it with phrases that echo the Book of Revelation, he was consciously replacing an existing teleology with one of his own. This is a great example of a mystic using an existing language/system to destroy it by replacing it. Twenty years before the creation of the Enochian system, Dee had acquired *Voarchadumia*, an alchemical text of J. A. Pantheus, which possessed an angelic alphabet. The work had introduced him to certain ideas of alchemy, and after the crucial time of forgetting the characters had resurfaced in his mind as ways of further concealing the enciphered English which the keys were received in. Pantheus described his art of "voarchadumia" as being distinct from "vulgar alchemy" and related to a true Kabbalah of metals. (It was also the name of a Venetian known to have ties to Poland, which may give a reason beyond simple patronage that Dee choose Krakow as the site of his experiments.) Voarchadumia purified the gold within metals through operations involving letters, the art is variously assigned to Enoch or to Tubal Cain. Pantheus said that it was the precursor to an operation that multiplied gold called "Sophia." Dee had employed seers before meeting Kelly, but he had a rather special mirror for the seer that brought him the Enochian Keys. He had obtained a piece of Spanish colonial treasure – an obsidian mirror from Mexico. Dee was unaware that the priests of Tezcatlipoca had used this same hunk of silicon dioxide to see the future aided by Smoking Mirror, the Aztec Prince of Darkness that they had received from older civilizations. Kelly was the last part of the equation. He had the special chemistry to be John Dee's Scarlet Woman. I am not implying a sexual relationship, but his unsavory past plus his abilities at necromancy made him the personification of Nuit that Dee needed.

With this mix, Dee was able to receive the operative Keys of his understanding of the universe. Dee explained his views in his preface to Euclid. The universe is of three parts: a changing corruptible zone (the earth), the unchanging and perfect heavens and an invisible zone that links the these consisting of metaphysics (including mathematics). The Enochian Keys are accesses to the forces that fill this subjective zone. Dee maintained that they could be used to bring the heavenly perfection down to Earth. He took the art of refining gold to mean changing the percipient of magic ritual, so that his actions (based on higher knowledge) would bring happiness and knowledge to those around him. Dee spent little time spreading the gospel of Enochian. He did pass on some instruction to Captain Thomas Rudd, the chief engineer of Queen Elizabeth, who wrote a book on angel magic that added geomancy and other arts to the system. Just as the mystic destroys a language/system by speaking a new vision into it, the magician does so by integrating/synthesizing with a larger

whole to effect more of the universe. The magician in this activity is more like Nuit, the mystic like Hadit.. The mystic achieves his goal by giving the magician the new material to integrate.

Samuel Liddell (aka MacGregor Mathers) had the good luck of encountering Rudd's book which had already begun the work of integrating Dee's system into Western occultism. He saw the material as perfect for the Second Order of the Golden Dawn, those people who had already had made connection with their Holy Guardian Angel. The Second Order would have proven their mystical ability by conversation with the HGA, and their magical ability – so they could be given the Keys to better mystical revelations keyed to making a better world. Since it was to be a guarded secret, it would have a deep impact on the psyches of the people receiving it. Those of us in the age where they are no written secrets can not understand the power of this. Crowley received his admission to the Second Order shortly before he parted ways with Mathers.

The Keys have the same use in the magic of Thelema as they did for Dee. They provide a viewpoint of an unchangeable part of the self – Every man and every woman is a star – a changeable part made of the elements of Earth, Air Fire and Water – and a metaphysical ladder between the two, which allows you to bring the perfection of one into the Becoming of another. These Keys provided Crowley with the instruction he needed since there was no human link toward the Unknown anymore. Principally in Egypt he transversed the Aires by the Thirty Keys and thereby got a map of future development. The images relating to the Degrees and the consciousnesses thereof, appeared in the language he already gained (mainly from his Protestant upbringing – aided by Dee's own Revelation-based language), but encoded so that he could only recognize them when his own experiences allowed him access to their hints. When this occurred he was then able to integrate each Vision into his magical practice of the time – thus exporting into the world the material created by the deepest level of his psyche. Thus he was able to effect Dee's aims of improving the person and then giving them power. He published his own Visions so that his structures and maps might be of use to others seeking their own states of being. However it is important to know that his Visions are not as useful to persons who obtain their own Visions.

157

ILLUMINISM

Few words can drive fear into the heart of conspiracy theorist as the word "Illuminati." Crowley didn't choose the words "scientific Illuminism" for system to shock the foolish (even though he was fond of that pastime). He identified with the progressive and rationalistic movement of the eighteenth century for at least three reasons. For magical reason he identified his movement with the forces that made it possible for the Aeon of Horus to come into being. He choose a methodology that seemed least likely to let students beyond his ken go off the deep end. Lastly he wished to prepare against the coming dark age he feared his Word would bring. Let's look at the ideas of Illuminism and then at Crowley's reasons.

In the 18th century a new notion came into being, that people could be made happy by being good, could be made good by education, and that an assumption of equality beginning with the process of education was he basis for the later two ideas. This notion had its roots in 1492 with the publication of the *Corpus Hermeticum* at the Academy of the Medicis. The idea was that people could be made better — substances below could be made like substances above, by bringing that which is above and mixing it with what is below.

This idea manifested in the American Revolution and to a lesser extent in the ideas of the Nine Sisters Lodge in Paris and the Bavarian Illuminati. The American Revolution was the prototype for dozens of others. It is a Root of many Stars. On May 1, 1776 Adam Weishaupt founded the short-lived group of the Illuminati. He had three goals: that the power of governments should be limited (allowing nut cases to claim that he wanted anarchy), that science replace religion as a mode of dealing with the problems of day-to-day life (allowing his critics to claim him as an atheist), and that women should be educated and treated as equals to men (allowing his critics to proclaim him insane or a tool of the Devil). He wished to use the mechanism of Masonry, which had the virtues of equality, fraternity

and belief in moral teaching as the means to spread his ideas. This is the final proof for fools looking for conspiracy. Living in a world remade in the life-affirming light of these ideals, they cannot imagine a world where such things needed to be hidden.

Crowley understood that most of the ideals were becoming manifest in his day. At the time of the Cairo Working women didn't have the vote in the US or UK, but the movement was afoot. The Scopes Monkey Trial was still twenty one years in the future, but scientific thinking was becoming more of a force than religion. Men had flown in a heavier-than-air craft. Most of the world was under colonial domination, but social consciousness was spreading, and governments were waning. Smart people who could see the tides favored Illuminism, and Crowley could see that not only was Illuminism producing the new world, it also made possible the gospel of Thelema. Crowley identified his magical movement with a movement that was becoming the ruling force, and was resonating with his goals. Ideologically that makes the idea easier to sell to smart people, who are experiencing upward mobility, and magically it allows the people transformed by his system to have a social matrix to express that transformation into. It takes care of the third part of the van Gennep rite-of-passage: separation, transition, reintegration. The later can work in a society undergoing a predictable social change as well as in a traditional one.

The use of "science" – the method of hypothesis and experiment – is a good way to keep magicians from wiggling out. The magician learns how to alter his subjective universe, but unless he has both training in logic to test his conclusions within and a skeptical attitude to test his results without, he can easily spiral into a morass of subjectivity. "Mail-order" initiation is especially prone to such problems, and Crowley was not setting out to create a small cult in his various hometowns. Crowley was not the first to set up an initiation-at-a-distance school (that would be Pascal Beverly Randolph) but he was certainly the first person to do so in an international society.

Crowley also assumed that his new Aeon would not creep in on little cat feet. New ideas are often borne in violence, and he assumed that a new Dark Age would come. So one would need a few societies to carry the ideas forward, which is why he planted more than one seed. One of the truths that magicians should learn is that systems do not change peacefully and progressively. The old system does fight back in its death spasms. (One may notice that the forties and eighties warned of in *The Book of the Law* weren't exactly great times for occultists.) We may view his ideas as quaint, but workings of secrecy are a way to keep traditions alive – the forces that threaten them may simply be the forces of dumbing down.

16F

THE SCARLET WOMAN

The mystery of the Scarlet Woman is not about hot sex, Crowley's bed mates or even the *amanita muscaria* induced visions of St. John of Patmos. It is about ancient Sumerian religion and its Remanifestation in the Nineteenth Century, what Rose Kelly did for Uncle Al and what Moina Mathers did for MacGregor, and the nature of magical manifestation. This essay looks at these things and may help you find your scarlet woman (even if you're not looking for a woman).

In the nineteenth century a "new" sort of woman showed up. They were of child-bearing age, given to sexual excesses, very interested in women's and children's rights, clairvoyant and talked with dead people. They ran for president (Victoria Woodhull), founded religions (H.P. Blavatsky), fought for women's suffrage (Isabella Beecher Hooker), made sure that kids got lunches at school (Annie Besant), published important magazines about women's rights (Paulina Wright Davis), persuaded Mathers into letting women join Golden Dawn (Anna Kingsford). I could make a much longer list, if you are unaware of these women you are missing a rather large piece of history. These women all had three defining characteristics. They believed in local activity connected by a sense of sisterhood that broke socioeconomic barriers. In their early years they could commune with the spirits, generally producing manifestations of light and sometimes materializations. They taught that occult groups should work for the social betterment of mankind through empowerment and education (and not through existing political structures – what we call grassroots politics today).

History has sanitized these noble women of their occult and magical ideas, and ignored the fact that spiritualists of the nineteenth century are as responsible for women's rights now as Freemasons were for democracy a century earlier. Moina Mathers was a great example. Her clairvoyant ability not only introduced the idea of the feminine into Western magic, she also influenced her brother, Henri Bergson, to develop the idea of the *élan vital*, the feminine force that strives to a greater sense of being alive and being more conscious – the sensuous power of evolution working through us. When she hooked up with Mathers his star began to rise, because she could provide him with the hints for what he should do.

For Uncle Al, it was Rose Kelly. Her prompting of "they are waiting for you" led Crowley to invoke Horus on March 20, 1904. She galvanized his life. Had they remained a couple there is no telling what the First Beast might have achieved. Crowley was fortunate to be born when the political woman seer was making her biggest stance since Babylonian times. However he failed; he never remade himself for the Scarlet Woman that her universe might be energized by the future – he merely thought of her a means to an end (and therefore lived with disposable women). This is Crowley's greatest failing in that it has made women in the occult world into whores, media designed vampires or made them avoid "darker" magics since it seems their only value is as a sex aid. If the archetype of powerful seer and political changer returns (and men decide to remake themselves and share their Vision with women) the golden age will actually begin.

The Scarlet Woman is not merely a sex aid made flesh. She or he is the being that excited the sensuous/erotic force of evolution in you. Many magicians (and almost all male magicians) desire a companion that will listen to them blather on about their theories of the universe. Their egos are so weak that they need to be propped up 24/7. But a few will seek that person who in some sense already lives in the future. Deep sexual and love attraction to these people is what pulls the magician out of the current time stream and puts him or her just a little bit into the future.

This means the Scarlet Woman represents in touchable form what you are struggling for, and the joys your struggle will bring to you and others. She or he can give you information from the realm of your own possible futures, and pulls forward not by reason alone but also by lust. When such excitation can take place, worlds will be created. The priesthood of Inanna knew this art and used it to make kings in Babylon. Obtaining such a mate is the supreme act of magic. It will transform every part of you – it will painfully put you through a purification of your past – and it will make you seem slightly stupid or mad to the world, since you are often reacting to something that has not happened yet. Few people can put aside their ego-needs to pursue such love.

It is a truism that men love people for who they are, and women love them for who they can be made to be. The Scarlet Woman (or the Demon Lover) is different. They literally see you as the Self you are trying to be and are totally loyal to that Self. The Scarlet Woman is the only safe external road to reducing the false ego and useless vanity of the magician – she does not want to kill your vanity out of society's desire to hold people in line, or out of human pettiness, or out of her "baggage." The Scarlet Woman is the only external safe way for the magician to build up his permanent ego. She can provide as much energy for your activities in the objective universe as Nuit does in your subjective universe based on her true love for the Self your Self wants to be.

Much of the same could be said of the Demon Lover, who provides Purpose to the female magician, being an external Hadit. The other variations (Nuit and Nuit or Had and Had) have the powers which are specific but beyond this discourse. It is merely enough to note that mutual exchange and Love are the Keys.

Crowley did not allow his women to reduce his ego. The result is that they had to flee reality. Most of the endless parade of Scarlet Women took to drink, his two legal wives had to go to mental asylums, his daughters died – all as was predicted in the *Book of the Law*. He committed the Sin of Restriction – he did not change himself because of Love, and such vampyrism not only kills the Scarlet Woman it taints the Work produced by the divine dyad. Crowley's good fortune of being born as the Age of the Woman was beginning, as Maga Blavatsky Uttered her Word in 1875. He had the misfortune of being too Victorian in his fascination with sex – 'tis not fucking that sets us free – it is the state we experience during fucking that is the guide to freedom. The seeds planted in the nineteenth century that

Informed his Work are sprouting and will lead us into the Age of Aquarius. I have seen the Magae that will do so.

17† LOCH NESS

When I began this book I was saddened that some bright soul at the BBC had already thought up the perfect title *The Other Loch Ness Monster*. I want to look at four aspects of Boleskine House and its place in Aleister Crowley's system of magic and mysticism : Boleskine and the paranormal, Crowley's interest in the Celtic Twilight, the importance of the estate for the magician, and lastly the idea of centers.

Boleskine House overlooks Loch Ness on the Caledonian Waterway, and excellent salmon fishing. It is a slightly spooky structure with its stone dogs and stone eagles guarding the back entrance to the house, and the view of the Loch toward the north and west would have given Uncle Al an interesting view during his performance of the Abra-Melin operation. But there is more afoot to the area than the breeding grounds of the rare great crested newt. Deeper than the North Sea, Loch Ness is said to be the home of a great serpent. In 564 St. Columba killed a few hundred men in Ireland (over a copyright dispute) – his penance was to convert enough Picts to replace the fallen Irishmen. In 565 he encountered Picts burying a man slain by the great worm, and brought the dead man back to life. He went after the “water-horse” that lived in the lake and banished by making the sign of the cross. His binding spell seems to have lasted until 1871, thirteen hundred and six years later, when Nessie showed again. It was an interesting year, Darwin published *The Descent of Man*, Eliphas Levi's friend Bulwer Lytton gave us *The Coming Race* and Lewis Carroll delighted the world with *Through the Looking Glass*. Each of these books were death knells for Christianity and the perfect union of subjective and objective universe was coming to an end. When the paranormal showed up it could no longer be packaged easily in an overarching mythic system. It was the year H. P. Blavatsky founded her first magical group the *Société Spirite* in Cairo Three years later Charles Hoy Fort would be born, and four years later would see the founding of the Theosophical Society and the birth of Edward Alexander Crowley. The many serpent sightings in the Loch have been attributed to many reasons. The Loch is an old rift valley made into a lake the last time the earth was in the axis of Leo and Aquarius, like other rift valleys (such as the Olduvai Gorge) it lets you interact with very old forces of the earth – like more seismic spots weird things happen— poltergeists, apparitions, UFOs. All of these have been reported by folk in the area, even by Crowley himself. The magician need know two things about the paranormal: 1) there are places on the earth where consensual reality is little looser, and they amplify things the magician is doing to change the world. 2) There are aspects of the world that are beyond the clockwork equations of the natural world, just as there are such parts in the magician. The Cosmos is willing to tell us that things are not always as they seem.

Most writers point out the Crowley came to adulthood in the Victorian Age and emphasize his rebellion against that time's sexual mores, but fewer point out the other rebellion going on against the British Empire, to borrow John Dee's phrase for it. Colonialism and Christianity were having a bit of a backlash. People were naming the kids after Anglo-Saxon or Celtic heroes, and magicians were trying to connect Masonry and ceremonial magic with Druidism. The arts were looking for the more primitive, and writers looking for cultures with rich verbal backgrounds. One of the people deeply in the swell of this movement was Samuel Liddell, who had begun to style himself MacGregor Mathers. When Crowley bought the forty eight acre estate he was signing his documents Aleister MacGregor, and he choose a property that was symbolic of Celtic resistance to British rule. Boleskine House was built in the late Eighteenth Century on land acquired from the Church by the Honourable Archibald Fraser, a cousin of Lieutenant General Simon Fraser, Lord Lovat at the time. Fraser chose this site to anger Lord Lovat, who owned the land on all sides of the estate — Lord Lovat had favored the English during the Jacobite Rebellion of 1745. The house faces the north and west, away from England and into the waterway that

connects the heart of Scotland with the rest of the world. I don't know how much the Church charged for the land, it hadn't been lucky for them – their church had burned down eight centuries before killing an imprisoned congregation. Crowley's interest in the Celtic Revival waned somewhat as he lost his interest in Boleskine after the death of his daughter. He did however pull off a great magical feat in the revival, he became the spiritual father of the Irish Republic. He arranged a little media event on July 13, 1915 where he burned his English passport before the Statue of Liberty and read a Declaration of Independence for Ireland. The whole stunt was duly reported in the *New York Times*. Here is a sample from the article:

We, the secret Revolutionary Committee of Public Safety of the Provisional Government of the Irish Republic, hereby authorize our spokesman and delegate, Brother Aleister Crowley, No. 418, in our name and in our behalf, to promulgate the proclamation following:

In so grave a circumstance of human affairs as the declaration of war or revolution, it is customary that those whose conscience and free-will alike impel them to take up arms against other men, should state openly the causes of their resorting to so dread efficacy of protest.

If you are inclined to give no importance to this action, consider what effect a Palestinian declaration would do. Crowley had remanifested the freedom-loving, vitalist approach of the ancient Celts with this Telemically derived Declaration. Boleskine was a political statement against English colonialism, you may consult your maps as to its effectiveness.

The idea of the estate has a profound effect on the magician. Magicians are selfish beings, and tend to be childless as part of that expression. Crowley had come into the world with a great deal of money, it takes a few shekels to globe trot and buy large estates. He destroyed his inheritance on the house, his trips, his money given to Mathers and publishing his journal the *Equinox*. One of the ways he ended his old life was spending every bit for the new one. It also meant that he spent a good deal of his life depending on the kindness of strangers. With the death of his daughter and the dissolution of his marriage, Crowley made his second stab at leaving a leaving a legacy with his brotherhood AA, but the AA had a death blow dealt to it by Mathers, who raised issues of copyright as well as certain slanders. It was tough for Crowley, he had been through the ABRAHADABRA formula and was the Father, so he tried again to have real children, so that the outer world mirrored the inner. Finally he convinced himself that a child had been brought into being by intention in the person of Charles Jones (aka Frater Achad) and his love for this being tended to over-inflate Jones' ego. Such bonds are easy to make as Initiator or Student. Crowley created the summation of his magical life, *Liber Aleph*, for Jones, and when they had their falling out, tried to release the book to the world. Initially he tried to sell Boleskine for this purpose, and although this didn't work out, did have funds under his deathbed for the publication of the volume.

Crowley's desire to have heirs and influence the world through Boleskine produced some unusual results. One of these was the meeting of filmmaker Kenneth Anger and guitarist Jimmy Page at a Sotheby's action, where each was trying to buy a pair of Crowley's boots. Their meeting led to Page's involvement in Anger's films *Lucifer Rising* and *Invocation of my Demon Brother*. Page was not only a Crowley collector, he introduced many people to the notion of True Will during his interviews. He owned Boleskine House for a few years, selling it in 1990. Led Zeppelin's 1973 tour, immortalized in the *From Boleskine to the Alamo*, introduced thousands of people to the idea of Crowley, as well as being the largest invocation of Thelema in the city of Fort Worth. (The main cut *Dazed and Confused* had its own series of interesting remanifestations.) Page opened a bookstore in London called the Equinox, which published *The Book of Goetia* translated by Aleister Crowley.

Even the rumor of Crowley artifacts can stir up things. About a decade ago rumors floated on the Internet that the Harry Ransom Center, a library on the University of Texas campus, had Crowley's hat and cane. According to the story, Dr. Michael A. Aquino and

Dr. Stephen E. Flowers visited the library and demanded the items for the Temple of Set. When the librarians turned down this sinister request, the Ph.D.s –from-hell performed a ritual that summoned a small tornado which damaged the building. Oddly enough Aquino and Flowers did visit the library to read Crowley's notes on the 10th Aethyr, it was April 21. I met Dr. Aquino and his lovely wife Lilith later that evening for the first time at Dr. Flowers' home. A few minutes before my arrival, someone had told Dr. Aquino that the writer Uncle Setnakt, who was publishing small essays in *Brimstone* was me. He suggested that I write more, perhaps I am the tornado . . .

Boleskine brings up the idea of the center. Crowley had been studying Islam before the Cairo Working and it was then that the Voice told him to make Boleskine his *qibla*. The *qibla* is the direction toward which one prays. Currently it is toward the Ka'ba, a shrine in Mecca, once a shrine of many gods that Mohammed, who Crowley considered a brother of the AA, had purified so that only one god remained. It houses the Black Stone, which fell from heaven and the Stone of Good Fortune. The *qibla* toward the place where god's peace can not be broken is the way people are reminded of the path. Allah instructs them through this physical orientation to move in the correct paths. The idea is subtle – the work of cleaning out the shrine has already been done. We don't have to do Crowley's work, but we can use it to break in our daily activities and be physically and mentally open to it. The direction is important, not the destination. Ultimately we come to realize that the direction is to an internal center. Crowley did not heed the Voice. He did not make his affairs businesslike, he did not set up his home into a center of peace, even though subsequent owners of Boleskine (such as Jimmy Page) have commented on its deep peacefulness. Crowley chose not to make his home the peaceful center, and suffered for it. It is in the Work of all Magi that they fail in parts of their Task, to give us something to do. Notably Crowley's Work did not take a firm hold on the earth until many of his followers did set up peaceful homes, had kids and more than \$5.00 in their savings accounts. The secret is the *direction* with unbending intent we don't have the Prophet's sadness, nor know his *jihad*. Magi don't go through tough lives in order that followers will do so as well.

Boleskine House is privately owned. The forces of the Aeon of Horus have not contracted into a single force powerful enough to buy the property. This will happen, because Ipsissimus Crowley Willed it to be so. Sadly many would-be magicians believe it is OK to sneak onto the property. Locals do their best to tell outsiders that the House has burned down, doesn't exist or is unlucky to visit. Official descriptions of the property don't mention Crowley, but you will hear tales of Jimmy Page cursing a drummer to death (if you stand for a few pints in local pubs). Some people make the trek out to the house and seeing only the small gate house on the road assume that Crowley was a pauper. Others disregard the rights of the owner and sneak into the private burial ground on the estate – perhaps they are looking for the tunnel between the house and lychyard, which Crowley used to prank unwanted guests. They find their way into a small mausoleum there, its interior covered with Thelemic graffiti and a small cubic stone pressed into the service as an altar, covered in candle wax. This is not the beginning of a Ka'ba, but a misunderstanding of the *qibla*.

18f

ABRAHADABRA

The eleven lettered word "Abrahadabra" is said to be the Reward of the Lord of Silence. This essay discusses how the reward is obtained, its nature and its use.

To obtain Abrahadabra, one must contact the Lord of Silence through any of his faces. The contact must be deliberate and the attitude must be respectful. The soul and its parts are not enemies, to be coerced by ritual threat, nor begged from on bended knee. The first approach devalues the divine, the second increases the gap between human and divine and therefore works against Initiation. Any of the faces will Utter a Word. If you turn off the internal dialogue (via sex magic, drugs, by obscuring your personal history, by play acting etc.) the Lord of Silence can speak into the void you open in yourself. If you become a leader, which is the best yoga because it spurs you against laziness, Horus will speak. If you transform yourself or a magical partner into Ra, Ra will speak (and you must Write). If you search your childhood (real or magical) for a formative principle you will discover a Word of Power. Many other methods can be found depending only on your ingenuity. The

important secret is that the Word of Power must be sought, received, valued, understood and used.

Abrahadabra has a dual nature. In linear time it describes a process, taken as a simultaneous/synchronic word it describes a cause. Looking like "abracadabra" the protective word that can reduce illness and fever, or in more modern terms the word of the stage conjurer, this Word (and others of its type) express the Will of the magician upon the Cosmos. As a linear process: *abra had abra* = Father, Self, Father. The Father is the formative principle, in seed form. It is that thing inside you that forces/empowers you to be you. Your inheritance, from which you will rebel and which you will fulfill. It is also the formative principle of the people around you (either the elect folk of your group or all mankind). It represents a common ground which as a magician you must transform. "Had" of course is self. You in rebellion against, and fulfillment of, the law of the Father. It is you as Satan. It is first two steps of the van Gennep rite of passage: isolation and transformation. The last step "Abra" is you becoming the Father. You have changed your subjective universe and now you are not only the Father to yourself, you have become the Father to those around you since the change made in your subjective universe will have a proportional change upon the objective universe, through the magical link of your common ancestry/group ties. It is the last step of the van Gennep rite: re-integration. As a linear word it both reflects the process needed to obtain it and the model for what needs to be done to gain/re-win new Words of Power. As a simultaneous word is points the source of the magician's power. It has 11 letters and a numerical value of 418 both of which are the signs of Nuit. It reflects that the source of power is not god, but the subjective universe of the magician. It is the mother hidden as father and son.

Abrahadabra is used to change the objective universe by focusing the changes in the subjective universe upon the appropriate parts. It promotes Change. In the early stages of a magician's development it will produce unexpected results, often creating an Ordeal for the magician since the subjective universe of the magician is largely unordered/unknown. These ordeals will clarify the Will of the magician and strengthen her. Later it can be used for the magician to obtain communication with her subjective universe by objectifying its contents. It can be used with greater safety and power as the magician grows – and it can be used a yardstick to that growth.

Abrahadabra is only one of many Words of Power. It is up to the magician to discover some of his or her own. Each word will explain the magician's own process to him or her, as well as give models for what is to occur.

19f

LEFT HAND PATH PIONEERS

The magic and philosophy of Thelema spawned a few Left Hand Path magicians of note. I'll look at four of these briefly: Jack Parsons, Eugen Grosche, Kenneth Grant and Howard Levey. Each has contributed to the Remanifestation of the Left Hand Path in the West, and each derive their technology and thinking from Crowley.

Jack (John Whiteside) Parsons was the Chair of the Agape Lodge of the OTO in Los Angeles. In addition to being a great rocket engineer he was a great experimenter in magical fields. He desired nothing short of bringing a new world – a world of space travel and Thelema. His contributions to solid rocket fuel systems lead to the creation of the Polaris missile by the US, and France naming a crater for him on the dark side of the Moon. Parsons approach to magic and science was a sheer recklessness that eventually made US authorities pull him away from the Jet Propulsion Lab and leave rocket fuel development to US citizens whose patriotism and normal thinking was unquestionable, such as Werner von Braun. Parsons desired to (burrowing a great phrase from Lawrence Sutin) be the St. Paul to Crowley's Jesus. Parsons cast himself as the Antichrist, and decided to bring an end to Christianity by spreading Thelema. He fulfilled his mission via three sorts of work. Firstly he suggested to Grady McMurtry that a Thelema Lodge be formed in San Francisco. Although Thelemic studies had existed in the Bay Area for many years, Thelema Lodge did not come into being until 1977. It became the Grand Lodge of the OTO, and the force for the Caliphate's OTO current membership of 3,000+. Parsons second working was to

preach the gospel of True Will, space travel and sexual libertinage to as many LA science fiction writers as he could. His friends included Forry Ackerman, Jack Williamson, A. E. Van Voigt, Ray Bradbury, and most importantly Robert Heinlein. Jack Williamson took Parsons' idea of lycanthropy and developed them in *Darker than you Think*, but it was Heinlein who gave Parson's notions full voice in *Stranger in a Strange Land*, which in turn created its own movement in the form of the Church of All Worlds. Parsons began his career as identifying himself as the magical son of Aleister Crowley, but took his self-deification further. He decided to Invoke a "counterpart to the god Horus" to balance the work of the Beast. He believed that this entity would be a living incarnation of the goddess Babalon. To achieve this end he hired a young sailor L. Ron Hubbard to act as his Seer – modeling his initial work on the Dee-Kelly team. With young Ron's help he conjured up Marjorie Cameron to act as his Scarlet Woman, and they performed a Working to create the living counterpart of Horus. Parsons never found the human child that the Working was designed to produce, and his life after this Working was somewhat dismal. Without a doubt he succeeded on his desire to materialize aspects of the Aeon of Horus that were not meant to happen for thousands of years, and he wound up draining every drop of his blood into the Graal of Babalon. His Seer, L. Ron Hubbard created a religion based on finding one's place in the Cosmos (True Will) based on exorcizing *gliphoth*, the shells of the dead, which he renamed "engrams" from the psyches of living people. This methodology leads to the acquiring of *siddhis* or magical powers, and is presented in a "scientific" framework. Via McMurtry's Lodge, Heinlein's fiction and L. Ron Hubbard's Church of Scientology, Parsons fulfilled his St. Paul role rather well. Nine months after the Babalon Working Michael A. Aquino was born and Set, the ancient counterpart of Horus would have a Voice. Jack Parsons sought to create a folk-driven Left Hand Path that would wipe out Christianity, superstition, and (paradoxically) over-reliance on the ego. He thought that such a society based on a blending of traditional American political values, Thelema, sexual communism and super science was the world to come. As an old friend of mine once put it, "All the cool stuff of Nazism without oppression and death."

Equally important, but even less known to the English speaking world was Eugen Grosche. He founded the Fraternitas Saturni to promulgate the Word of Thelema, but not to promulgate its Prophet. He met Crowley in 1925, when the First Beast had traveled to Germany seeking to spread the Word through existing occult groups – trying Adam Weishaupt's method in Adam Weishaupt's home country. Eugen Heard the Word and it synthesized three things in him: the doctrine of the Will according to Nietzsche, the doctrine of Fate according to Wronski, and the ancestral Germanic idea of polarity. Nietzsche developed a paradigm of the Will: virtue and civilization comes from men and women who overcome the obstacles of their life and times and then precede with strengthened wills to excel (and usually redefine) their chosen fields of endeavor. The first part of their training comes from a voluntary journey through what is culturally forbidden – to become the Superman you must begin by going down. As long as such men and women are not killed by compassion, which keeps their Wills from developing — heroes will emerge. As long as the hero is in a society that provides mysteries for him or her to seek, or virtues to be triumphed, or milestones to be by-passed the hero will become a king or queen. Examples could be as different as Hank Aaron, Albert Einstein or Susan B. Anthony. As long as the king or queen doesn't succumb to compassion, which ends the career of others by softening them and making sure that the achievements of the king are never by-passed, the king or queen becomes a god-like being able to give philosophically to his race and to enjoy his consciousness as the mechanical universe continually repeats itself. Grosche heard Nietzsche's ideas and words echoed in the third chapter of the *Book of the Law*. In his Brotherhood of Saturn he changed the dictum of "Love Is The Law. Love Under Will" to "Love Is The Law. Compassionless Love" Josef Hoëné de Wronski was a mathematician and political writer as well as philosopher and occult theorist. His work on infinite series is still respected by mathematicians today, but his approach that valued philosophical insight over formal proof is less in vogue. Wronski began Polish "messianism" – a movement that promoted the ideas that a) the age of Christianity was at an end (with the Holy Spirit replacing the Christ as leading figure) and b) that Poland, if it could but throw off the Tsarist yoke, would be the country that would bring about the new age. His political writings

made Poland a little too warm for him, so he resettled in Paris, but his writings were helpful in brining about the Polish revolution of 1831. He influenced many Polish writers of the nineteenth and early twentieth centuries (including Andrzej Towianski) and has had an influence on Poland's rejection of communism and even on the thinking of Pope John-Paul II. Wronski is best known to the English speaking world as the initiator of Eliphas Levi, but he also revived a Saturn Lodge to explore his ideas of fate. Wronski, a Polish Hermeticist of the same chain that produced Copernicus and Max Theon, believed that humans could "create reality" by using the raw data of the elements and a secret mathematical formula. These artificial worlds would be the medium of the spiral elite who would rule the world by the knowledge of the coming age. Fate, whom he saw in Saturn – the Indo-European god of fate, passed into this sphere by the actions of enlightened men, who could alter the world by being in accordance with the new forces. Grosche heard a powerful echo of these concept in the *Book of the Law*, surely the coming age of Thelema would mean a rulership of the world by a spiritual elite, who could be trained by compassionless kings in the ethical enlightening system of Freemasonry. Grosche's system does not have the notion of destroying the self or Crossing the Abyss, but one of refined working on the self based on the metaphors of Scottish Rite Freemasonry and the acquisition of magical power. The last part of Grosche's world was the Germanic notion of polarity. The idea that the universe is formed by two visible forces – Fire and Ice – reconciled in a space-making force (Imagination), was undergoing a "scientific" revival in the early twentieth century. Hans Hörbiger's *Welteislehre* suggested a Cosmos ruled by ages of Ice and Fire, Repulsion and Attraction – the notion where an Initiate could make himself out of opposites such as light and dark, attraction and repulsion seemed well matched to Crowley's cosmology of Had, Nu and RaHakarty. Thelema was a perfect fit for the spiritual Remanifestation that was going on around Grosche. Grosche designed a system to make kings to rule in the New Age. His Brotherhood dominated the German occult world. One would be hard-pressed to find a German occult group that does not bear its mark. Grosche maintained some contact with the orthodox schools of Thelema. For example he became a member of the OTO on April 25th 1951 with a certificate from Frau Werder-Binder and published a joint-manifesto with Kenneth Grant in 1955 that established Grant's right to seek after Typhonian mysteries. The Brotherhood had remained one of the occult world's best-kept secrets until certain chance meetings between Stephen E. Flowers and a former Grand Master of the Brotherhood. Flowers had been pursuing academic studies in Germany, and as often happens on the Quest, found other treasures as well. Flowers published the standard introduction to the *Fraternitas Saturni* in 1990. Certain of the ritual practices of that Lodge entered the Temple of Set, particularly its Order of the Trapezoid.

Kenneth Grant was one of Crowley's last students. Grant was a dreamy youth that had found the First Beast's writings at the age of 14, and sought him out when he was twenty. In December 1944, he found the old man, and became his secretary in exchange for Initiation. In addition to paying bills and answering correspondence, he also bought the whisky and found drugs for Crowley – a strong change of life from a rather isolated young fellow set against the backdrop of the Battle of the Bulge, where a million young men Grant's age were fighting. The pair studied *Magick* page by page and practiced a form a astral vision involving ether. Grant was especially drawn to the notion of extraterrestrial intelligence in *Magick*. He also remanifested Crowley's link with Bhavani. Crowley had sacrificed a goat to her in 1902 in Ceylon, she is the Shakti (wife/power/Scarlet Woman) of Shiva. She protects the followers of the Left Hand Path while they copulate with her. In addition to being the archetype of Nuit, she gives those who seek her our ultramundane sex partners who Initiate via astral intercourse. Grant's father took a dim view of his son's involvement with Crowley and dragged him back to London six months later to pursue a more normal path. Grant, like Crowley's earlier secretary Israel Regardie, was deeply changed by the experience of service. Grant, like other Crowley theorists went on to synthesize new elements into his practice., His system is complex and I will limit myself to three influences: Spare, Massey and Lovecraft.

Kenneth Grant meet the trance artist Austin Osman Spare in the early Fifties. Spare had formulated a method of removing one's self from the world by ending self-identification

with each idea that passes into one's head not for the Right Hand Path goal of tranquility, but in order to save up "free belief" that could be used for magical goals guided by specially constructed sigils. The activation for these operations were astral copulations with ugly and ancient women. This method perfectly suited the training he had already received and tied in well with his interests. Gerald Massey had been long dead when Grant found his works. One of Massey's lectures "The Devil of Darkness in the Light of Human Evolution" contained Massey's notion that Set was the god of evolution, and that we, poor apes that we were, resented him for it. Gerald Massey was a Celtic Revivalist, a member of *An Uileach Druidh Braithreachas* (with the magical name of Khemi Kha = "Soul of Egypt"). He was fascinated with his idea that Egyptian civilization was the root of the world, writing such books as *A Book of the Beginnings*, *The Natural Genesis*, and *Ancient Egypt: Light of the World*. He and his wife Rosina claimed magical powers, which he thought were part of the human evolutionary process. Although longer on speculation than scholarship he correctly adduced that Set was a stellar deity, and that Set had been the culture hero god of earliest Egypt. This was a perfect match for Grant, who added the notion of Set as extraterrestrial evolutionist to Crowley's assertion that ShT was the source of magical power. Lovecraft completed the magical system. His tales of creatures that live through Aeons of time sending dreams to mankind (choosing a few as immortal elect and most as – well, lunch). In 1919 Crowley had made a painting of Lam, a figure that looks like a Grey in UFO-lore. Although Crowley never wrote about the strange figure, he did occasionally call it his guru. He made a gift of it to Grant in 1945, and Grant focuses on it as the representation of the evolutionary space god. In 1955 Grant's ideas were announced to the world – he had discovered a Set/Sirius current and was directing the OTO toward knowledge of this current. This paper was published in England and in Germany by Grosche. It led to Grant's expulsion from the OTO, and his founding of the Typhonian OTO. Grant's Sirius writings were bedrock material for Robert Anton Wilson's *Illuminatus!* Grant had proposed a universe where those from the outer spheres were as busily trying to get to this world as magicians here were trying to get there. The Secret Chiefs had become the UFO-nauts. And his formulations of Spare's work were the root of most modern Chaos Magic. Grant was an avid publisher from the Sixties through the Seventies. His publication of Crowley's *Confessions* in 1969 began a big Crowley revival, and his own *The Occult Revival* in 1972 introduced many people to his ideas as well as the occult movement in the twentieth century. Grant continues in his own weird orbit and has a world-wide following.

Grant's polar opposite Howard Levey, better known as Anton Szandor LaVey, had his brush with Thelema in the Fifties. While Grant saw Thelema as a way to extend one's will into the great dark of outer space, Levey saw it as a great social movement and cash cow. Levey had contact with Thelemic groups in the San Francisco area in the Fifties. Never much of a joiner, the bookish musician did take a few ideas away that were later incorporated into his Church of Satan. Levey did not give credit where credit was due, but he produced a reasonably sophisticated synthesis, that later became crude (for reasons we will see below). He began with the Beast's definition of magic, "the Science and Art of causing Change to occur in conformity with the Will," which he changed to "The change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable." He took the unclothed Priestess of Nuit from the Gnostic Mass and made her the nude altar representing the carnal ego, which preserves the original symbolism rather well and packs a crowd in on Friday nights. He took the Keys of Enoch – straight from the *Equinox* (with misspellings intact), because of their dread and terrible nature among occultists of the time, and Satanized them (by replacing the name of "god" with Saitan). He made them into a powerful message of the power of Satan as the force behind the false wizards and priests that seem to rule the world, but are only pawns of the true and hidden Elite. Thus he changed the Crowley's idea that the Keys brought self-wisdom, which would then be applied to rulership, into a secret of rulership for those powerful enough to learn the law. He took the technology of the Abra-Melin magic and stood it on its head. Instead of the magician needing to purify himself and repress evil desires for six months so that he can meet his HGA and command demons, Levey posits that the repression that the hypocrisy that the magician has lived in has already done the

work. The false morals have placed his evil side at bay, and the act of seeing through the bullshit of the world has made his ego the commanding force of true advice. The demons are already more than willing to help, more as family friends than cowering servitors. In each Satanic ritual the magician invoked the four Abra-Melin demons: Satan, Lucifer, Belial and Leviathan. He named the four sections of the *Satanic Bible* for them. This change is the key to understanding Levey – in his system Initiation consists of overcoming the forces of the outside world not by a ritual that could not convey a change to the self. The self, rejoicing in its change, is able to invoke forces beyond the understanding of the average human – and hence there are no rules. Magic is not a system of working out the correspondences of the world, but a quest for the most stimulating experiences possible. The correct magical ceremony worked better with the right music than the right Kabbalah, it is better to invoke Cthulhu than an angel whose name is derived from hours of calculations. Levey drew from movies, *Weird Tales* and *Unknown* magazines, histories of music, sexology and popular occultisms. The famous Baphomet seal of the Church of Satan, which has become synonymous in the public mind with Satanism, was traced off the cover of a 1962 picture book about the occult and not even his own invention. Magic should be pragmatic. This brought about one of the greatest changes in the occult world, and ironically the man who didn't give credit probably won't get any. Levey's understanding of the Will meant controlling the area the magician lived and worked in. At first this means the magical chamber, where, by selecting the correct sensory materials, the magician can create a sense of rulership and control in himself. This sense not only empowers psychologically, it gives a clear insight of how things might be if one were not bombarded by the forces of the world. Secondly the magician controls his lair – he does not live with people he hates, does not watch TV he loathes, and so forth. Levey's magical tools for this are nostalgia and misanthropy. For magicians who desire to control more, and therefore by offended by the ugliness of the world less, there is the manipulation of images. The magician can send his signals into the world to condition it. It's all about fame, baby. Levey didn't write books with hard to read titles in Latin and Hebrew brought out by private presses. He went for mass distribution paperbacks. He didn't travel to Egypt to invoke Horus, he invoked Satan, Lucifer, Belial, and Leviathan on the *Tonight Show*. He made Sammy Davis Jr., an honorary warlock. He got in the movies. William Castle made him the technical advisor for *Rosemary's Baby*, and he had an on-screen cameo in *The Devil's Rain*, where Mexican extras chant his version of the Enochian Keys and John Travolta melts before William Shatner. At first the Church of Satan grew greatly in sophistication having members like Jacques Vallee and Michael Harner. Levey, freed from the need to relate his system to every occult system in the world, was able to bring ideas from photography, sociology, psychology, and so forth. But Levey decided that the Quest of beautifying the world was secondary to the quest of lining his pocketbook. Rather than allow the Church to grow into a sophisticated organization, he decided that it would work better as a cash source. He decided to sell off his Priesthoods, which he originally given on the basis of seeing the hand of Satan behind the thoughts and being of the Priest. The Church could no longer seek an ever-more sophisticated audience, it was no longer a source of signals meant to draw in money. The signals that would have made Howard Levey into a Satanic Master, were made more crude. By the time the Eighties looked upon Satanism it was a thing of black T-shirts and Heavy Metal music and the best scapegoat since the Salem "witches."

However ShT was not so easily overcome, Crowley had his heir in strange way.

20F

AQUINO

In 1968 *Rosemary's Baby* had its premier. Anton LaVey (Howard Levey) was basking in the fame of the moment. William Castle had made **Pray For Anton LaVey** buttons, and Anton arrived at local theaters dressed in robes and surrounded by hooded cultists. They brushed past a young Second Lieutenant named Michael A. Aquino, whom fate had prepared for an awakening.

Aquino had just got his BA in political science (from UC Santa Barbara) and was enjoying the June night as his time to head off to Fort Bragg was nigh approaching. A young over-achiever, he had been the National Commander of the Eagle Scouts three years

before, and he had enlisted during a very unpopular war. He had turned down a nomination to West Point, because he was more interested in the course material at UCSB. He had developed a three-fold approach to the Cosmos. For the inner, subjective, side of the world he had chosen existentialism with the quest of being, for the objective universe he had chosen materialism with faith in science and progress, and for the human realm between the two he had chosen political science as the place where human freedom and progress could be most efficiently balanced and perhaps enhanced. He lacked only the spark of mystery to turn this synthesis into Setian philosophy and Anton's bald head was the spark. Instead of contemplating the relationship between male pattern baldness and the occult, he just wondered who the Hell these people were.

On leave in March 1969, Aquino attended a lecture and working of the Church of Satan. He was impressed with the person of Anton LaVey, the individualist nature of the philosophy and the experimental outlook. He didn't know the Roots of the last two qualities, but he applied the ideas and soon had a sense of the Force that worked on a cosmic scale for the same personal refinement that he was Seeking. The United States government sent him off to Vietnam, where his training as a Psychological Warfare specialist placed him in the heart of a gun and mind war. Not far from the spot where the First Beast had finished the Abra-Melin Working, he sought to create a commentary /response to Milton's *Paradise Lost*. Herein he discovered a special magical power, by dissolving the day-to-day self in the subjective universe of another with the intention of rebelling against that universe, Works of transpersonal power could be created. He had developed the mystic's method that Dr. Katz talks about, but on an individualist level – one need not pick the holy text of the host culture, merely a text that stimulates the Worker. This perfect blend of an age-old technique of mankind and the pragmatic magic of Anton La Vey led to the creation of the *Diabolocon*, a narrative of mankind from the point of view of its Daemonic Initiators. Despite such setbacks as part of the text being blown up by enemy fire, he sent the work back to Anton, who began calling him his "devil's son" mirroring the relationship between Mathers and Crowley. The *Diabolocon* introduced the concept of the Black Flame, the "force" of magic that allows humans to transcend the natural order. This concept had already been partially articulated by Crowley and Gerald Massey as ShT.

The natural order is not simply the survival programming that a human is hardwired with. One's natural order is the place where the atomizing forces of society pushes you. You may be a kid in a poor black neighborhood in Paterson, New Jersey, but you can become a significant AI researcher, you may be lazy middle class kid Dallas and become one of the world's leading runologists, you may be a street kid in San Francisco and become a leading anthropologist by overcoming the natural order. The Black Flame was seen as a Gift from the daemonic race to the human one, and a Gift was expected in Exchange that humans would cross the gulf of evolution and become members of that race. This evolutionary/overcoming idea tied to magic would power the Church of Satan until 1975. This didn't happen because of Anton's philosophical goals, he simply realized that Aquino would work hard and made him the editor and chief writer for the Church of Satan's organ *The Cloven Hoof*. Aquino had to research interesting topics and present them. His many essays on topics ranging from Chinese secret societies to the real-world basis of some of Lovecraft's stories are fun and interesting reading. He came across the writings and person of Crowley, who was undergoing a revival because of Grant's publishing efforts. Crowley's system lacked the pragmatic approach of Anton LaVey but did have an end goal. Crowley, following Mathers (who followed Nietzsche's 1880 coining of the word) – the *Ego Ipsissimus* (= I, my very selfmost), or even more powerfully the *Ego Ipsissimum* (= I within my very selfmost world). This notion of an intact self in a world created by its action seemed to be the same goal that Anton called the "Satanic Master." Aquino read as much of the First Beast as he could, and the influence is obvious in his essays on the Church of Satan Degree system. The COS system was not derived from the OTO/AA system but it did have a certain resonance with that system. The Satanist I° was a neophyte. The Warlock/Witch II° corresponded to the Adept grades. The Priest/Priestess III° was said to be in contact with the Force that had been revealed in the *Diabolocon*, Satan's touch was there. This constant eating of the Apple did not destroy the ego, but allowed it to reshape itself in a radically new form. This stage would be akin to the *sephirah*

DAATH. The Magister Grade did not represent the destruction of the ego, but rather (as in the Fraternitas Saturni) a god-like state of consciousness that worked on the natural order both within and without. The Magus V° grade was the bringer of a new concept to the world.

By 1975 Anton LaVey had encountered the harsh truth that all serious occultists face – the ideas you put into the world have a huge transforming effect, but they don't bring hard currency. So he went with the American current instead of against, he looked at his students as his customers and he decided to raise the price. The signs of the III° had been determined by Anton – one who showed the power of the Prince of Darkness by his or her influence on others had been the goal. The new goal was power in the horizontal world. Could you give the COS, which was wholly owned by Anton, gifts of money, property, fame etc. Anton wrote up a statement to this effect, gave to Aquino to run in *The Cloven Hoof*, and he refused. He didn't feel that the evolutionary force which he had come to experience as Satan chose Its Priests on the basis of cash.

On June 10, 1975 Michael Aquino resigned from the Church of Satan. He had been doing magical investigations with the Dee's keys and also the image of Set. On the night of the Solstice of that year, he invoked the Prince of Darkness to discover what needed to be done to protect the forces sent into the world in 1966. The Working, which produced the *Book of Coming Forth by Night*, was Set's response to his questions. In the 72 years of the Aeon of Horus Set affirms that he is the force that has given to mankind. The terminology of the Judeo-Christian era, and the elaborate magical formulae that grew under that ice were no longer needed. The direct desires of the human being to transcend the natural order could be communicated with the Entity that created transcendence. The Entity sent the Word Xeper (pronounced Kheffer) into the world, (as it perhaps had in 1904 as Coph, the self was urged to grow and transform and create a world of its own actions to live in – and to seek others of its kind in this world to aid in that process as well as to enjoy as friends. This Working explained the relationship of humans to the force that makes them evolve, and is therefore feared by them. It explained the relationship of magic to self-change, and the need for a Temple. I'll deal with the later first.

A Temple is a place where one comes consciously seeking the sacred and another comes consciously to give it freely. This idea is best known in Tantra – the “secrets” of a mantra are not in its pronunciation, but in its receptions. One can find books with thousands of mantras written down, but that does not give them to you. Only the transmission from the transformed human to the person seeking transformation accomplishes this. The Temple of Set began with such a transmission and exists in the ability to continue that transmission. One doesn't simply get Xeper by hearing about, nor reading about it. It must be Heard from some one that was changed by it.

Let's consider that idea of change in Aquino's formulation. His is not a mere synthesizer of Massey and Nietzsche, Plato and Crowley. Let's look at the origins of the idea and what Setians mean by it, and the implications of that meaning.. We inherited the terms “Lesser Black Magic” and “Greater Black Magic” from the Church of Satan. Lesser Black Magic (LBM) was the magic of manipulating other human beings to accept your commands by bypassing their rational selves. Greater Black Magic (GBM) was manipulating the collective will of others to restructure their society to mirror your will – to make the world your lair. The Church of Satan did not see GBM as Initiatory in nature. Anything as objective as self-change did not come from the antics in the ritual chamber. If you wanted more power, you worked hard and got more power. Magic was there to ease the way, because it was a natural faculty of the natural born leaders, although the methods of teaching that faculty were in the hands of (presumably) powerful elites.

Setians disagree with this analysis. We do not see simple advancement in the world as gaining more Being. We see advancement in the world as a Necessary prelude to gaining more Being, but that magic can not only help in one's advancement but also in gaining more Being. Let us consider “Being.” We think of Being as an insubstantial state unaffected by the laws of time and space. We call the part of ourselves that has Being, the psyche. The material world has no Being, it has properties that Being may use to enhance itself. The material world not only includes obvious things like cars and cats, it also includes your thoughts and feelings. A thought, which is a biochemical state, or a feeling which would be

measured by blood chemistry, skin galvanic changes, breath rate, etc. are as material as a coffee cup. These things are not part of your psyche. Your psyche has the power to Exchange the essence of its realm with the substantial part of you. When this happens there is a profound change in both realms. Many humans may do Greater Black Magic – however what they bring to their psyches limits the kind of change/exchange that can occur. If a devout Muslim does GBM, he will see his results as the voice of Allah. If a nun does it she will see Jesus. The psyche can only change what it is presented to it.

This is why the Temple of Set stresses developing correct models of the universe. The more you know, the more that can be wrought in you by you.

The Temple exists because we were given the challenge by Set to help humans have the best understanding possible so that their psyches and their material selves can receive the most benefit from these exchanges. We are a sounding-board and a mutual research society. If we push the limits of our understanding we can achieve more.

There are two other aspects of GBM besides understanding. These are openness and experience.

GBM is not cheerleading. We don't go into the chamber expecting to have our views reinforced (or even simply challenged). We are seeking a quantum leap. We believe that Becoming happens when the insubstantial part of ourselves works on the substantial part. Our personal mandate is an exact duplicate of the Infernal mandate, we bring the power of our insubstantial selves into this world, just as on a larger scale we collectively bring the power of the Prince of Darkness into the this world. We must be open to the experience we unleash. When we hit the body on the slab with the lightning we have to be ready to deal with the monster. If we are so full of the prejudices of this world that we cannot accept the new world we soon find that what we have invoked is going to split us in two. If your GBM tells you that you have a mission, you can't decide to avoid the work in the mundane world. The sort of creature that Crowley called the "Black Brother" isn't us – it is the creature that does not pay heed to the forces that he/she has invoked. You can't ask for a destiny and than not work for it.

In addition to openness we need experience for our GBM to work. GBM only works in a meaningful matrix. If you expect a destiny to unfold you have to experience. You have to have education, travel, skills you have developed in the world. Going back to our monster analogy – you're just not going to terrify those villagers if you build your creature out of puny parts. Your "power" as a magician is your power as human being. Many people try to by-pass this hard truth. Surely if they (we) can just get better spells, a great destiny will come of its own. The prepared mind, the healthy body, hard work are still unfortunately required.

The benefits of GBM are approached philosophically (although it can and does have pragmatic benefits). Unless we understand Xeper, we can't understand why we need GBM. However if we come to understand Xeper, that is to say we Become Adept, we can understand at least the theory of GBM when we are awake.

The transpersonal aspects of GBM are a little harder to understand. Sure, we can see that we can enliven our manifest lives with the Force of our unmanifested Life, but what of the world? When do we get to be the magicians that were promised in the Age of Satan under the term "Satanic Master"? The principles are the same. If you wish your GBM to work on a transpersonal scale – if you want to transform the lives of others by a touch of the Unmanifest you need understanding, openness and experience in the people you wish to Change.

Here is how you get these things. You can create understanding in others by learning how to communicate. You learn how to speak, how to write, how to write, how to make films, how to paint, etc. You have to be able to inform and persuade people so that your GBM can effect them. You can't simply say a spell and think that people will be smarter. You can always use sorcery to make people stupider, you have to use the methods that mankind has been developing since the Gift unleashed the possibilities of GBM on a transpersonal scale – that is to say since religion was invented.

You can create openness in people by becoming a leader. If people trust you as a boss, a teacher, a commentator then they will be open to what you have to say. You wouldn't be impressed with the words of a guy living in a dumpster in the same way as you would your

favorite college professor. You need more than position to have people open to you – you have to be a fair leader, a wise woman, a reliable thinker.

Lastly you have to have experience in the people you wish to Change. You can't lead an army of morons to greatness. Now you can lead an army of morons, if you don't care about making them greater. There are various folk-based approaches to the LHP, and they will end in smoking ruins. Stalin couldn't create Soviet Man, Hitler didn't do so hot with Germany, and Pol Pot and Kim Jong-il grew no supermen.

Only those who can Hear the Word, Think of the Word, and Perform the Word in ways beyond you can you do GBM on a transpersonal basis.

But if you can meet all of these criteria, you can Work GBM on more than yourself.

Then you have to have even more Understanding (of how your GBM fits into the current matrix of mankind), Openness (to possibilities that are by definition beyond your imagination), and lastly you have to Experience (because everything in your life will be taxed).

When Michael A. Aquino performed the Santa Barbara Working in the year X, this was accomplished. He Changed not only himself, but everyone that Heard, Thought and Performed the Word. Thousands of people have been Changed. Some didn't like it, some wanted validation, not Change, some wanted the Change so that they could move on to other tasks. Some honored the Change, others hid it for their own reasons. But all of them are still standing inside of the that Working. They can expand it, but not erase it.

Michael A. Aquino and Gregor A. Gregorious were the heirs that stressed the sacred tradition of initiation. The other heirs were exemplars of the modern world, who believed that simply putting the information into the world without the links of living humans who strive to manifest it, is enough. Aquino turned his eyes to the ancient source of human evolution as did Grant, but did not choose to use the substances of the natural order to attempt to transcend it – in this he breaks the most strongly with the First Beast. His method does not use the forces of the natural order as did Crowley or LaVey to Become more than that order.

THE AEON OF HORUS

The Aeon of Horus came to this world in an outward form in 1904. Its prophet had the ingredients. He had found a language, he manifested a desire, he had the time to pursue the work, and he had been disillusioned by his human teachers. Each of these experiences are available to anyone who wants them, and I'll talk about them later. Most of what Crowley said, other people had been saying for a while. Certainly most of it is commonplace now. Most of the ink spilled in his name is furthering the spectacle of who he was, rather than what he meant. Why should anyone bother to look at him?

Change comes from secret places, but it is only effective at certain times. The old system must be falling apart, so that its death throes are changed by Will into birth pains. Crowley was the synthesizer that took many streams of change and placed them into the world. The problem with being a magician is that the world does not recognize you as an agent of change. Magicians are quaint figures, not people to emulate when picking a career or a life. Usually they wind up poor, and often bitter.

This is about to change.

It is happening in part due to Crowley's work. It is not considered weird for people to seek themselves in a variety of spiritual paths. You can speak of an interest in magic without your friends calling for an exorcist or a shrink. So if you are a student of history you might feel some gratitude to this man. But gratitude is one of the weakest emotions for humans.

The reasons that people will look at Crowley are basic human desires. We want power over ourselves and our environment, and we want to know how both we and universe really works. Most people will miss the boat. They may lack a good education, so that when they encounter Crowley they are too impressed and are glad to let him do their thinking for him. They may lack creativity and so when they encounter Crowley they are at a loss to innovate. But most often they lack the one thing the Aeon of Horus Needs. They lack the belief that they can do anything to make themselves happier, wiser or more powerful. They are trapped in the Aeon of Osiris waiting for some divine thing outside of themselves to take care of them. They lack Will.

Crowley directed a new current into the world. We see it everywhere. "Self empowerment" is our shibboleth, often said, seldom done.

Crowley makes a pact with us in the name of the Sun, the local star of Nuit. It is as follows – improve yourself and agree that you will improve others – and his magical system will work for you. He offered his personal cosmos as a method, but it is not the only method. If you, as a person, go beyond materialism, simple physical pleasure, the pursuit of ego aggrandizement and the games of the intellect and find your way to a sense of Beauty, you will be informed by that Beauty and the world will simply work better for you. Many more people find this Path, than find the path of magic – and magic can ensnare you in intellect, ego, pleasure or the material very well leading to a more exotic form of sleep.

Crowley's genius lies in starting a current that makes the above miracle possible. Hence his Law is for All.

The mystic and magician needs a language. In a traditional society this is given via established paths of initiation. However, these arts had been lost in the formula of the Aeon of Osiris, where the subjective and objective realms were seen as one, under the control of god that stood for societal norms, loss of freedom, and the mechanical laws of the objective universe. So Crowley had to find a language, and he choose those systems which empower the Seeker – Enochian, Abra-Melin, Goetia, Freemasonry, yoga, etc. He killed the universe of Descartes which assumed the thinker is held in place by the actions of god, and instead gave us a universe where the Seeker is the maker of gods. Magicians are both free to choose their tools and limited in choosing tools that require effort and aim at personal liberation. He found his language in the occult and in the belief of science as a remedy for human ills. The magician need not turn her back on the world of progress, but instead sees that world both as testing ground (of rationality and proof) and as an ever expanding base of power wherein

ancient dreams are achieved by psychical means. The Cairo Working took that language and both restored and destroyed it as true mystical receptions do.

Uncle Al made the wish for Wisdom. Once this desire is manifested by thought, speech and deed, it will come about. It frames what you are looking for. Hundreds of people had passed by Stele 666, but Crowley's world was configured such that he was able to Receive Rose's advice. Humans have occasional moments when they actually can make Choices, usually they choose to choose nothing. But when the choice to learn is made, humans are stuck with it. It can bring a great deal of happiness and power, and a great deal of sorrow and being stripped to your essentials. It will always bring individuality. The Power that answers that wish wants its universe enriched by your enriching your own. When that gate is opened anything may happen. You may protest if getting to learn is as simple as making a Wish, why aren't there thousands or millions of people that get this? Doesn't everyone reading this book want to make that Wish? The answer is no, they want power or fame or material goods or cleverness. The last is the biggest trap for the would-be magician. It is easier to be knowing than to seek Knowledge.

Crowley had the time to pursue the Work. Most people don't, but it's not because we aren't born rich. It's because we are unwilling to make the space for the work in our lives. Crowley bought his house on Loch Ness. It may be that all the time we have is two hours a week between jobs, and all our space is a little altar made of cardboard. Then that is all that is needed. Where we fail is that we don't let the work make our choices. We buy a house, but not because it will help our introspection. We hang-out with people neither to aid our work or consciously give ourselves a break from it. We take classes at school but don't make room on our schedule for something that might deepen us. Crowley made external time for the work, spent money on it, and let it guide his life. Investments pay off, we live in a capitalist universe. Crowley had made the commitment before he went to the Victorious City, and then (as is almost always the case) in a moment without external work, the payoff occurred.

Human teachers had disillusioned Crowley. This is a sad part about initiation. Early on if we are strong we can attract a Teacher. He or she is wise and knowledgeable and has great advice for your growth. In reality we project the best parts of ourselves upon them and their magical link with other powers helps us in our self-transformation. However if you make a human a god, you make all parts of that human a god (in your subjective universe) and their flaws are magnified a thousand-fold. So you think your teacher has fallen from grace, and you set out to avenge their cause in spite of them. This is the ABRAHADABRA formula. You make your contact with the Higher Powers. This process/ordeal repeats itself. It happens with the personality that you make yourself. You will become so wise and good that you will do your own terrible things. If you discover your own flaws by the same process of magnification, you will have a chance to course-correct before you become the guru-thug. If not you may still help people in the abstract but screw up the lives of anyone close to you. Lastly the process is played through with your favorite students), whom you project idealized pictures of yourself upon, until they "fall" from your grace. This is very common, magicians are terrible judges of character because they are looking for sponges to soak up their goodness. If you pass thorough all of these trials, you can integrate your work with the world and perform the enrichment that Power wishes you to perform.

We can do all of the things Uncle Al did, because he blazed a trail.

There is nothing in his Vision of the Cosmos that requires us to do so, as I pointed out above many people find their true Will without the slightest knowledge of DCLXVI. But if you want to forge your link with the Power, you can do so with greater ease if you look into the lives of the various Openers of the Way.

Crowley's view of Aeons was a progressive view. He saw them as human ages. But Aeons are always manifest. They choose their personae by tasks. There are certain things the Aeon needs just as your body needs a liver and lungs. People elect themselves to that task, and if they are successful their Work links up with others. Crowley was able to come up with a list of Magi before him that he felt were part of his magical order. The outer forms of these ages come about when a human is able to synthesize these streams so that other humans don't have to put it all together. We call these people Magi after a tribe of Persian ritual specialists. Magi are not philosophers but can create contact with certain

forces so that certain types of philosophy and action are much more likely to occur. Crowley did not grasp this, because he could never allow for the notion that the universe inside his head was not the same thing as the universe outside his head, so he saw Aeons as being heralded by the place of our sun and the precessional wobble of the earth. He raised earth up, it is up to us to pull down heaven.

ELEVENFOLD CONJURATION OF THELEMA

This rite may be performed by anyone of any level of initiation or religious preference that desires a strong magical bond with the work of Aleister Crowley.

This rite ensures the incarnation of the word of Thelema. The preliminaries are a rereading of this book, and a great deal of thought. The magician should immerse herself in as much information about the year 1904 and the city of Cairo as possible. She should also spend at least 11 days before the rite thinking about the nature of True Will. She should spend time sitting in various yogic postures practicing the visualizations.

It should be performed at midnight on four successive nights. All matters not specified by the rubrics are up to the magician. You decide on your dress, music or no, the surroundings. It is suggested that the magician approach the nights differently (one night inside after a fast, one night under the stars after a feast, etc.). It is recommended that the first three performances use the words exactly as written, and the fourth be rewritten by the magician using her personal approach.

The magician should have a central spot upon which she places a symbol of the universe such as the yin-yang mandala. Nearby should an empty chair for the messiah. The magician should have anointed the chair with the Oil of Abramelin, and consecrated with words of her own choosing. She should have a brazier for burning the charge, a bell or gong for the opening and closing sounds, she should have a red soft ink pen to mark her hand and the charge. She should have a mirror and a black mirror (obsidian is best but highly reflective black plastic will do). There should be clothes that cover the mirrors at the beginning of the rite.

She should have practiced the visualization beforehand. She should copy out the text in red ink with her own notes (such as incense etc.) so that she has a text to refer to during the performance. If stars are not visible from the place of performance, a representation of them should be displayed.

This work is not to be performed in one's head. The words should be spoken aloud. The magician should record the work and her thoughts, feelings and observations about it immediately after the working.

She should observe eleven days of silence after the work. She should not speak of it to anyone, and during the eleven days speak, e-mail, etc. as little as possible (save when such silence would be harmful to others).

The words to be spoken aloud are in quotes.

BELL: 3x, 5x, 3x

A. Visualize a giant serpent whose coils are all around you. You are the source of light in this strange dark place and the serpent is protecting you. You thank the serpent for her aid.

"Oh goddess Mekhen, I am the Sun at Midnight, and you make space for me to come into being in my name of Khepra. I know that you are the serpent that binds Aeons to Aeons and Ages to Ages opening spaces in the Cosmos for new life. I thank you, ageless mother. I know that when you leave the caverns in the morning you have the head of Set and the head of Horus. I hear Horus speak, 'There is no law beyond Do What Thou Wilt.' And your words are my milk. Thelema enters me at my birth and I must incarnate it. With my milk filled mouth I Bless you for all time. Go forth, at times the Serpent is seen among men."

Walk the perimeter of your ritual space as a great circle four times.

"Come now Ankh-f-n-Khonsu and open the doors of the sky as before."

B. Stand before the black mirror. Have your charge ready to write upon and your pen at hand. Make the fire in your fire-pot so that you will be able to burn the charge. Before you uncover the black mirror distort your face into the most demonic visage you can manage, then uncover the mirror and speak commandingly to the demon within.

"Oh mighty Chorozone, who dwells in the tenth Aethyr, I know your name. It is my own. I know that you cause images to burst with force into the minds of humans. You lead them to war and to peace, wisdom and foolishness with your images. Master of the Triangle, I limit you now with the Word of Thelema which beats in my heart. You can never mislead again, unless your images bind me more strongly to Thelema. I banish you from this rite, and bid you lead men to the only Law. Behold I write your number."

Write three *Thurisaz* runes thusly: 

"I burn your Number and I know your Name. Depart."

Burn the charge in your fire pot. Soften your features, when you feel the Demon has departed, veil the mirror.

C. Go to the Western edge of your circle. Imagine/Remember the most beautiful sunset you have experienced. When you say the words, sing the first word, and say that rest as though you were seducing the most beautiful partner in the world. Trace a Pentagram (one point up) before you and think to yourself 'I am the Princess.' Before you begin to speak:

"He"

"Oh Babalon, oh Freya and Nephthys in your secret names, of Hand of God, oh living Eve. Oh Inanna! You aroused in me one Desire that carries me though ever greater joys and makes me bravely face ever more difficult tasks. You aroused in me the love that will make me seek the mysteries. You arouse in me the lust that makes all of Life worthwhile. I will always love you. You aroused in me Thelema!"

D. Go to the Southern Edge of your circle. Imagine you are flying (as in a flying dream) into a miraculous city made of ice with dazzling spires and minarets. You fly into the throne room. When you say the words, sing the first word, and say that rest as though you were reading a great Secret. Trace a Pentagram (two points up) before you and think to yourself 'I am the Prince.' Before you begin to speak:

"Vau."

"Above the throne it is written, 'Welcome Prince Vau, your unbending intent came into this world and crystallized the dreams of man before you were born. The NUTERU, the gods and goddesses created by humankind's imagination, live here waiting for you to take the Throne. It is yours when you say the Law by which you rule yourself.' Do What Thou Wilt."

Imagine sitting upon the throne, and gods of various pantheons doing you homage.

E. Go to the Eastern Edge of your circle. Picture yourself standing before a great mountain in the light of dawn. A huge earthwork in the shape of a vagina has been sculpted into the side of the mountain. When you say the words, sing the first word, and say the rest with humble adoration. Trace a Pentagram (one point up) before you and think to yourself 'I am the Queen.' before you begin to speak:

“He”

“Oh Ge, Oh Kia, Oh Aiyin Soph. Great Mother of the Sun and the Pole Star. Mother of mothers whom the witches call Isis. I adore you with the first Mother’s day card I drew with crayon, everything I do, Mommy, I do to get your approval. I remember my first birthday cake with the candle like a Star and the word ‘Thelema’ written in yellow icing. My words are absorbed into your loving Silence and I know no matter what I do you will Love and Remember me.”

F. Go to the Northern Edge of your circle. Imagine yourself walking along a castle rampart at night. A cold wind is blowing, and suddenly the ghost of your father appears. As you say the words, imagine it is the ghost speaking to you. Sing the first word. Trace a Pentagram (two points up) before you and think to yourself ‘I am the King.’ before you begin to speak.

“Yod”

“Hail my son, the king. I had to withdraw so that you could develop. Avenge my death my son. I give you my Name: Adam Belial, and my Word of Thelema and my magic spell of ‘Ol Sonf Vorsag’ to rule the world. Avenge me by proclaiming your Vision and teaching the new Prince. I await thee in Valhalla!”

G. Go to the Center of your Circle and lay on the ground with your eyes closed and your arms crossed above you in the manner of a mummy. Picture yourself floating in space past planets and comets, black holes and quasars. When you feel that you have become deeply calm rise. Take up a lotus position and say these words:

“Oh Nuit, it is I, Hadit, who invokes thee. In the beginning you grew on the edges of my world creating millions of sutras of light that connect me with everything. You grew inward to protect and nourish me and bring me Light so that I may be the glory of you, the subjective universe, and the glory of the objective universe through my senses and letters and dreaming and stars – all of which are your gifts. I pledge my love to you, womb. I pledge my love to you, partner, with whom I copulate to engender myself. It is my Will to enrich and empower thee, to make the objective universe into Thy Temple. Hail Nu! Through you I know the Word of Thelema!”

H. Stand and go to the edge of your Circle that would face Loch Ness. Close your eyes. Imagine yourself picking out a beautiful diamond ring. The diamond is large and sparkling. It shoots fire the like of which you have never seen. Speak as though you were admiring the gem.

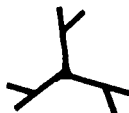
“Oh Hadit, it is I Nu. All of my energy flashes through you. I am the Shakti to your Shiva. I own all the worlds and give them to you for a single kiss. In your unbending intent, in your hardness of Will, in your perfect synthesis of earth and air to my fire and water, I know perfect Love. I will travel all the Cosmos to see you, oh Love, oh purpose. With all that I am and all that I will become I invite your lightning flash of destiny into my dark depths. I love thee so that I might know ecstasy. Your flash changes me, and through me all the worlds. Hail Had! Through you I know the Word of Thelema!”

I. Go to the edge of your circle that would face Cairo. Speak with rising intensity, practically shouting the last word:

“When the pole of Leo and Aquarius bisects Sol, the trinity is the infinitely small god, the infinitely vast goddess, and the bisexual god of all in-between. I am he who sent Aiwass into earth. I am the Lord of Silence, whose reward is the magic word of 11 and 418. I am the dual god, who is both his Self and the Way to Overcome the Self. I am Ra, who withdrew from this human that (s)he might develop. I am Horus, who learns to rule human life by living human life. I am Khuit, goddess who can immortalize anything by her energy. I am

the god of the quantum fields in human brains. With my word of power I transform all magic on the earth into the force of Thelema. With my word of power I touch the souls and brains and DNA of all humans this night with the word of Thelema. With my word of power I open the gates of heaven, the gates of earth and all the Currents to Thelema. With my word I cause mysteries to appear to show this human new aspects of Thelema. With my word I create, enrich and destroy. My word is ABRAHADABRA!"

J. Approach the empty chair left for the Messiah. Address it with great respect. When it is time to draw the three K-runes draw them with the soft red-ink pen as a fylflot cross thusly:



"With greatest respect I focus the Ka of Edward Alexander Crowley, born October 12, 1875, whose eleven-fold aspect who changed the world to prepare for the onrushing waters of the Age of Aquarius. I focus his Ka into this section of time and space made sacred by my Will. I give to you of my magic power. I give to you of my life-force. I make your Ka live and Wish for you that your Will be done among the living. I promise that I will Teach your Word of Thelema, so that I may better learn of it by teaching. I honor your name and take your Mark. I ask that you witness my magical Oath that I will teach your Word, learn your Word, expand human freedom and knowledge. Behold I write the 6th rune thrice, the K of magick on my right hand. I will not vampirize you, nor live within your thought like a leech. I will Trade my Work with those dwelling in the Aeon of Horus. I will share what I know that my power might grow. The Mark of the Beast is upon me, a Wheel with Angles that spins out a renewed world. Thanks Uncle Al. I Wish for your Happiness and Power as your Ka returns to its country filled with knowledge of this time."

K. Go to the Mirror, Say the following words.

"I am Atum, the sun at twilight. My name means Perfection and Nothing. By my hand, I brought forth the gods. I created sensation. I created thought. I created the idol to myself."

Unveil the mirror. Gaze long into it. Allow everything that you have said to flow without words into the face in the mirror. Let it feed you. When you feel the exchange is done, hold your right hand out to bless the image.

"In you the Law of the Thelema is crystallizing. It shows forth in your words, your deeds, and your thoughts."

Veil the mirror. Sit in the chair.

"I know that when Death comes it makes the army of 'I's into a Unity. The many tribes and nations of egos within me become One. The One is crowned with Kether. The One rests for a while, seeks and receives advice and then moves into another existence based on its Will. I prepare for that moment by living life, not worshipping the gods of death. I promise now to be faithful to the Law of Thelema beyond death into Life Eternal."

Rise.

"Let all forces go now to their proper sphere of action."

Gong 5x 6X

"I have Remanifested the Ancient Rite and thus Renewed the Universe."

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CONTEMPLATIONS ON THE MEANING OF THE FIRST BEAST

Aleister Crowley wrote many works himself, and many works have been written about him. Most of the latter focus on his colorful lifestyle, while others seek to interpret his meta-poetic words in terms of one or another Thelemite orthodoxy. In this volume Don Webb, former High Priest of the Temple of Set, goes beyond either of these approaches.

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The text of Webb's book is divided into two sections: The first is made up of essays originally written for his inner students in the Temple of Set, the second part consists of new writings created exclusively for this book. Throughout Webb guides the reader in a fascinating initiatory journey along the Left Hand Path with "Uncle Al," like Vergil, at his side.

